

VOL. II.

No. 3.

THE
MISSIONARY REVIEW.

MAY-JUNE,

1879.

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PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK, -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., -	W. G. HOLMES.
BOSTON, MASS., -	NOYES, SNOW & Co.
LONDON, -	TRÜBNER & Co., Ludgate Hill.

TRENTON, N. J.:

W. S. Sharp, Printer, No. 21 West State Street.

1879.

*All subscriptions, letters and inquiries for THE MISSIONARY REVIEW,
should be addressed to*
REV. R. G. WILDER,
Princeton, N. J.

BRIEF EXTRACTS FROM EXCHANGES AND LETTERS.

"THE MISSIONARY REVIEW is on our table. * * Mr. Wilder has been a Missionary himself. This is evident from the bold and advanced views of the work which the REVIEW advocates. * * It deserves to become a great success."—*The Advocate of Missions.*

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"THE MISSIONARY REVIEW.—This Review, the May and June number of which is before us, holds on its independent, helpful way with not a little vigor. The present number has a sketch of the Rajah Ram High School, Kolapoar, instructive in itself and more so as illustrative of the rapid spread and progress of education throughout all India for the last twenty-five years. Woman's Part in Foreign Missions, rise and results of her work; Foreign Missions of the American Baptist Missionary Union, with fields, statistics, and results; Missionary Journey Across China, illustrating faith and perseverance of the missionaries, and the openness of China to the Word of God; The Right Use of Money, in which example is made to speak, as well as precept; Foreign Missions of the British Presbyterians, with their stations and statistics; Field Notes, Questions and Answers, Letters of Missionaries, Sailing and Death Notices of Missionaries—all make a most suggestive and instructive number. The REVIEW, so far, has been conducted with judgment, fairness and force. It is growing in favor and reasonably realizing the hopes and expectations of its projector and patrons. It is published bi-monthly at Princeton, N. J., at one dollar and fifty cents per annum, in advance."—*Vermont Chronicle.*

THE MISSIONARY REVIEW.

Nihil Desperandum, Christo sub Duce.

VOL. II.

MAY—JUNE, 1879.

No. 3.

I.—INTRODUCTION OF CHRISTIANITY INTO INDIA.

[Concluded from page 75.]

BY REV. SAMUEL HUTCHINGS, ORANGE, N. J., TEN YEARS A MISSIONARY IN INDIA.

III.—MODERN MISSIONS.

PROGRESS AND RESULTS OF EUROPEAN MISSIONS IN INDIA.

HAVING glanced, in our last article, at the origin and progress of American missions in India, to complete a comprehensive view we now give brief summaries of the work of European societies to the present time.

Of the early Danish and Lutheran missions we have already spoken, (see this REVIEW, Vol. I., page 329.) Of British agencies, the first to begin work in India was the Baptist society which supported Carey and Marshman, though some of the societies of the Church of England had long before sympathized warmly in the work of the Danish missionaries, and had repeatedly sent them generous contributions to aid them in it. Among these was the Christian Knowledge Society, which afterwards planted and sustained missions of its own at Madras, Fort St. David, Cuddalore, Tanjore, Trichonopoly and Palamcotta.

The Gospel Propagation Society commenced mission work in India in 1727. It has had missions in Delhi, Poona, Ahmednagger, Kolapore, [since 1870.—ED.] the Nizam's dominions, Bangalore, Cuddapah, Cuddalore, Tinnevally, Arcot, Madras, Madura and Calcutta.

It has had nine central missions in the Province of Tanjore and Trichonopoly. To these belong 4630 native Christians, 118 congregations and 2600 scholars. In 1837 it had 16 missions in Southern India. In 1871 it had, in Madras, 1544 Christians, of whom 643 were communicants.

The London Missionary Society began its first mission in India in 1798, in Chinuarah, under the protection of the Dutch government, missionaries not being then allowed to settle in the company's territories. At different periods afterwards, missions were established in Calcutta, Berrampore, Mirzapore, Surat, Benares, Coimbatoor, Travancore, Salem ; at Vizagapatam and Cuddapah, among the Telugus ; and Bellary, Bangalore and Belgaum, among the Canarese. The mission at Travancore has been the most successful. Rev. Mr. Riingletaube began mission work there in 1806. He traveled more than a thousand miles, preaching everywhere. He estimated the number of Protestant Christians in that part of Southern India at 5000. He was a remarkable man, very eccentric, but wholly devoted to his work. He lived in a small native hut, with only a rude table, two stools and a cot for his furniture. The impression made on the people was that of one inspired. He founded 6 stations in Travancore, and left 900 Christians. Under other missionaries that followed, the mission prospered, so that in 1824 there were 48 congregations. In a few years the mission was divided, Neyoor becoming the headquarters of the western division, and Nagercoil of the eastern. At Nagercoil were a theological school and a printing establishment. This society, (L. M. S.) reported to the Allahabad Conference, in 1871, 351 churches or congregations, 39,879 professed native Christians, 3900 communicants, 27 native ministers, 274 schools and colleges with 13,593 pupils, male and female, besides schools or Bible reading in 49 zenanas

The accessions since 1871 have been large, especially the last year, and the statistics furnished at the present conference in London show that since 1850 the native Christians of this society have increased from 20,077 to 48,000.

The Wesleyan Missionary Society began its work in Madras in 1816, and in Bangalore in 1821. It has several other missions in the Mysore country, and also in Negapatam, Trichonopoly, Calcutta and several other places. It last year reported, in all, 22 chapels and 58 other preaching places in India ; missionaries and assistant mis-

sionaries, 40, with 40 paid catechists, and 36 unpaid "local preachers;" 1174 "full and accredited members," and 9235 pupils in its various schools.

The Church Missionary Society, (C. M. S.) established its first mission in Calcutta, in 1815. Its Krishnagar mission, in which was developed a decided movement among the masses towards Christianity in a few years, was established in 1831. Archdeacon Dealtry states that "about the end of the year 1838 a remarkable movement took place in favor of Christianity among the natives on the east side of the river Jellinghi, when, in the course of a few months, not less than 600 families, comprising about 3000 souls, came forward to embrace the Gospel." In 1871 this mission numbered 4870 converts in 48 villages, and forming 41 separate congregations, 23 native preachers, 60 Christian teachers, 2167 children in the schools. A mission was established, in 1862, among the Santals, one of the aboriginal races, which has several stations, many schools, and, in 1871, 868 Christians. It has also a mission in Benares. All through the northwestern provinces, it has missions in the large and important places, in which are 45 native preachers, 71 schools with 4477 pupils, and, in 1871, 3488 nominal Christians.

It has two important missions in the central provinces, at Jubbulpore and Dumagudien. The first missionary of this society to Bombay, was sent in 1820. There is a prosperous mission at Nasik, the Christian community, in 1871, numbering 500. It has stations, also, at Malligaum, Juneer, and Aurungabad. In the province of Scinde are two missions, at Karachee and Hyderabad. There is one among the Syrian Christians at Travancore. The most interesting mission of this society is in the district of Tinnevelly. Tinnevelly was formerly an out-station of the Tranquebar Danish mission. In 1771, a Christian went from Trichonopoly, who, for several years, expounded the Gospel to the people. He was twice followed by Schwartz. In 1788, the Christian Knowledge Society sent Joeniké from Halle, who labored with great zeal for twelve years, and died in 1800. After his death, Gerické, then at Madras, visited Tinnevelly, "to the great joy of the congregation." He baptized 1300 persons, and formed 18 new congregations. From 1806 to 1816, the mission was much weakened for want of proper care and labor. In 1817, through the influence of Mr. Hough, chaplain at Palamcotta, it was transferred

to the Church Missionary Society. In 1820, Messrs. Rhenius and Schmid joined the mission. Mr. Rhenius was a superior Tamil scholar, an able preacher, and of vast influence with the people. In five years after they came, the Christian community had increased by 4300 converts. Ten missionary districts were formed in the province. In 1871, there were in Tinnevelly, connected with the Church and Propagation Societies, 580 native congregations, 5884 Protestant Christians, 46 ordained native preachers, 603 colleges and schools, 19,242 pupils, and 539 Christian teachers. Bishop Caldwell, connected with the Propagation Society, recently reported a remarkable accession from the heathen in this district. "Not by scores and hundreds, but literally by thousands, the people have been turning from their idols to the Christian religion." The accessions from heathenism in the old congregations, and in the new ones lately formed, he gives as about 16,000 in nine months.

The progress of the church mission in Madras, has been steady. In 1871, there were 1325 converts. North of the Kistna river, there are four separate missions, in which a wonderful change has taken place since the commencement of missionary work in 1841, so that, in 1871, 1623 had renounced idolatry and embraced the Christian religion. They inhabit 62 villages, and have 26 congregations.*

The General Baptist Missionary Society entered India in 1822, in the province of Orissa, at Cuttack, Pooree, and Balasore, and has 2347 native Christians and 15 native preachers.

[*NOTE.—These two societies of the church of England reported to the Allahabad conference, in 1871—

Stations in India,	131
Ordained European missionaries,	143
" native ministers,	104
Lay preachers,	757
Churches or congregations,	1,129
Native communicants,	23,710
Professed native Christians,	114,197

Living in 2189 different towns and villages. It will be borne in mind that the eight years since the above report was made, have been more fruitful in results than any previous year of mission work in India, and that, since our contributor's MS. was sent to us, the 16,000 during the nine months of the past year, as reported by Bishop Caldwell, have already increased to 20,000, while our latest accounts from India report 11,000 accessions, the past year, to the C. M. S. missions.—*Ed. M. Rev.*]

The Church of Scotland began work in India by sending Dr. Wilson to Bombay in 1829, and Dr. Duff to Calcutta in 1830. "One of the chief objects of this church was the establishment of a Collegiate Institution, which should confer the highest education on native youths."

Dr. Duff decided that the medium of instruction should be the English language, against the opinion of government, all learned Orientalists and the most experienced missionaries in Bengal, that it should be in Sanskrit. On July 12th, 1830, the institution was opened with five young men, but before the end of the week there were more than 300 applicants. At the end of the first year a public examination, attended by a large number of Europeans and natives of high rank, gave great satisfaction. The next year the number of applicants was more than trebled. In 1839, Dr. Duff writes :

"The five who entered on the day of its first commencement, have since swollen into an average attendance of eight hundred. And the Governor-General, the fount of all power, honor and influence, at length did homage to it by publicly proclaiming in the face of all India, that it had produced 'unparalleled results.'"

Four eminent missionaries of different missions delivered a course of lectures on Christianity before a large number of natives. A great excitement was the result, and earnest discussion followed in the native papers. Among the first converts were two from the educated and influential class, one of whom afterwards received ordination in the English Church, and the other for many years showed great zeal in the service of Christ.

In the disruption of the Established Church in 1844, the missionaries in Calcutta joined the Free Church. Both branches of the Scotch Church have now two successful colleges in the capital.

Dr. Wilson, as already mentioned, was sent to Bombay in 1829. "He has exerted an immense influence over the native and European population of the Presidency of Bombay." In 1839 two Parsee youths were baptized by Dr. Wilson, "supposed to be the first proselytes from the religion of Zoroaster in modern times." Their friends were much enraged, prosecuted the missionaries, attempted to break up the schools by threats against the parents, and petitioned the government to protect them against the influence of the missionaries, but without effect. The success of mission work led to earnest discussion among the Hindus, and the publication of books and papers.

At the disruption the Bombay missionaries united with the Free Church, and established another educational institution. In 1837, Mr. John Anderson, of the Scotch Church, was sent to Madras, and appointed the principal of the institution he had founded. The object of the mission was the same as that in Calcutta. The school was opened with 59 scholars, and before the end of the following year the number was 277. It was then suddenly broken up by the admission of two Pariah boys. To petitions and deputations from the parents to Mr. Anderson to dismiss the hated Pariahs, or put them on separate benches, so that their sons might not be polluted, he gave no heed. He gained the victory, the youths returned, the school flourished more than ever, and Pariah and Brahmin sat together on the same bench, learning the same lessons, and striving for the mastery. In 1841 three of the best students, young men of good social rank, were baptized. The whole city was in an uproar. Four hundred scholars left, only 30 or 40 remaining. But at the public examination next year there were 278 present. Those three young men were afterwards licensed preachers. By the year 1858, 93 had received baptism. In 1871 the Free Church Mission in Madras numbered 235 Christians. This mission has had great success in the education of females of good caste. Violent opposition was manifested at the baptism of five of the adult girls, and the case of one of them was taken to the Supreme Court, but the girl being of age was left to her own judgment. In 1871 the entire number of pupils in the schools of the Free Church was 7342, of whom 1184 were females, besides 211 orphans and 82 in zenanas. They had paid £114 as fees during the year. Sixteen girls, all native Christians, had passed the government examination for female teachers' certificates, and the name of one of these appeared in the highest grade. The missions of the Church of Scotland had in 1871, 5981 scholars, besides 204 orphans, and 165 taught in zenanas.

The United Presbyterians of Scotland occupy 8 stations in Rajpootana, with 8 ordained missionaries, 4 European medical missionaries, 1 European male teacher, 2 European female teachers, 30 native evangelists or catechists, 103 native schoolmasters, 3 native female teachers, 3234 pupils and 271 communicants. This church occupies a most interesting and important region in India, and we hope to see it enlarging its operations soon.

The Basle Missionary Society has established its missions in the southern Marathi country, and along the western coast. Its first station was Mangalore, occupied in 1834. Then followed Dharwar, Tellichery, Cannanore, Calicut, the Neilgherries, Gooledgood and several other stations. In 1871 it reported to the Allahabad Conference 18 principal stations, 42 European ministers, 6 native ministers, 57 lay preachers, 48 churches, 2272 communicants and 4612 professed native Christians in 84 towns and villages. The work of this society, during the past eight years, has shown more decided progress than ever before, and in 1877 reported 3070 communicants.

The Gossner Missionary Society had its origin in the missionary zeal of "Papa Gossner," so called, of Berlin, a man of singular faith and devotion, then seventy years old, who used his own resources largely in founding missions among the heathen, supplementing them with such contributions as he could gather from his friends. On his death, he left the supervision of this work to a number of earnest, evangelical Christians, who named their organization in memory of the revered originator of the work. This society has four stations in Behar and one at Ghazepore, but its mission of chief interest is in and near Chota Nagpore, Central India. Six German missionaries began this mission in 1846, at Ranchee, among the Kôls, one of the aboriginal tribes, numbering about one and a half millions. The first convert was baptized in 1850, and in 1857 they reported 800 converts. They were severely persecuted during the great Sepoy rebellion of 1857-8, being hunted from their houses and deprived of all their property. Their village chapels were unroofed and pillaged, and at last a price was set on the heads of the converts. They were forced to fly to the jungles and mountains, and so well were the passes guarded by their enemies that they sought in vain to escape into the plains.

At the close of the rebellion, the missionaries returned, work was resumed, and gradually the hunted converts who still survived found their way back to their old localities, rebuilt their ruined huts and chapels, and, in 1863, they numbered 3401.

In the midst of this prosperity, for some cause, the mission was divided into two portions, one under the direction of the junior missionaries remaining in connection with the Berlin society, the other, with the senior missionaries, going over to the Bishop of Calcutta, and uniting with the G. P. Society. The division occurred in 1869, since

which time there have been large accessions from the heathen to both branches, though the party which shared the wisdom and zeal of the original founders and veterans of the mission soon outstripped the other, and has the largest body of converts. In 1871 the number of native Christians in both divisions was 20,720, with 143 separate congregations, 105 native preachers, 62 schools and 1297 scholars.*

[*NOTE.—This sad division of the Chota Nagpore mission, so briefly touched upon by our contributor, should be better understood by our mission boards, and all in Christendom who have to do with the conduct of foreign missions. Much harm has been done by ignoring and overruling the wisdom and experience of long-tried and most-devoted missionaries on the ground, forcing them to disuse, or adopt schemes and agencies against their life-long experience and convictions, on pain of excision or withdrawal of support, and this by arbitrary authority on the part of those in Christendom utterly destitute of experience in the foreign work, and unfitted to judge of the best means for prosecuting it. This evil has not been confined to one board or society. The church at large has little, if any, idea of the sad mischief caused by it in some of our foreign missions. Notwithstanding human nature's strong love of power and domination, it is readily presumed by disinterested parties, that in a work so spiritual, depending so largely on the truth and spirit of God, all attempts to organize success by human skill and genius, and especially all attempts to *enforce* it by sheer authority, would be seen to partake of the carnal and worldly, rather than of the spiritual and heavenly; to be opposed to the positive teaching of Christ, (see Matt. xxii., 8-11, and Mark x., 43-45, *et passim*,) nor less so to the proper spirit of reliance on the necessary and efficient agency of the Holy Ghost. And yet this exercise of arbitrary authority has been persisted in by otherwise good men, to the serious damage of some of our most prosperous foreign missions.

The case of this Chota Nagpore mission is too long to be given in detail here. We may give it in another connection, at some future time. At present, we will only say, the Berlin committee undertook to change the policies and agencies of the mission, against the judgment, experience, and stern convictions of the veteran missionaries, whose prayers and toil, for 23 years, had been blessed of God to the winning of so many thousands of those idolators to Christ. The course of the committee would have been more excusable if the work of the missionaries had not been so remarkably blessed.

This very blessing should have made them fear to put forth *their* hand to steady, or meddle with this work of God, which was being conducted so manifestly to His praise and glory in the salvation of the heathen. But they suppressed all such fear, if they had any; exercised authority, upset the ark, and broke it into two pieces. In bringing about this result, they acted on the old principle, "divide and conquer." The Berlin committee brought some of the younger missionaries to their own views, sent out more young recruits, and one "clothed with full power and authority," and then required the old veterans to adopt and carry out the change of policy, or leave their service. These senior missionaries, whom God had so remarkably blessed in

The Moravians established a mission at Kyelang, in British Lahoul, among the Himalayas, in 1855, and they have another station at Poo, on the border of Chinese Thibet. They have translated into the Thibetan language, the Bible, Barth's Bible Stories, and a Harmony of the Gospels; have written a Grammar, a Geography, a short history of the world, and several other books and tracts. They have organized two churches, and in 1873 reported 23 communicants and 3 candidates for baptism. They have 8 schools with 186 pupils, and last year reported 35 communicants in these two churches.

all the past history of the mission, had no alternative. Much as their hearts clung to the memory of dear old Papa Gossner, the originator of the mission, and much as they preferred the closer connection with early homes and friends, and with the church and land of their fathers, to be secured by remaining with the Berlin society, they felt that, as men and as Christians, they could not be unfaithful to the convictions which had grown in strength with every year's experience in mission work. After much prayerful deliberation, these senior missionaries, unwilling to leave their converts and their life-work, to which they were sincerely devoted, and unwilling to see their families reduced to starvation, sought help from the Church of England, obtained it, and went over to it in a body, with all their native churches, preachers, and converts. Much as we deprecate and condemn efforts by any branch of the church to proselyte and win over the converts of another branch or mission, the Church of England, in this case, so far as we can see, acted only the part of true Christian kindness and charity; and much as we condemn fickle missionaries, who change their creeds and ecclesiastical relations for higher salaries, these veterans of the Nagpore mission, so far as we can see, were entirely justified in the course they took.

But the state of things thus induced between the two branches of what was, before, one harmonious and prosperous mission, is more easily imagined than described. The bitter feeling engendered, unavoidably extended to the native churches, preachers, and converts, and the result on the minds of both the Christian converts and the heathen, and the serious check ensuing to the progress of the work, need not now be described.

Blessed is it for the kingdom of Christ that such mistakes of human agents do not wholly destroy it—that God has a love for His church which guarantees that even the gates of hell shall not prevail against it.

As time passed, the churches in both branches of this mission began to recuperate, the sharp edge of bitterness wore off, and, though the party with the senior missionaries has become much the largest, if we are rightly informed, yet grand progress has been made by both, and we trust both have long since come to rejoice in each other's prosperity; and the cause of the division need now be mentioned only to secure its lessons of wisdom for the future. The two branches of this mission now report more than 40,000 native Christians, as stated in a previous number of this REVIEW.—*Ed. M. Rev.*]

The Danish Lutherans, of Copenhagen, began a mission in the province of Arcot, in 1861, which has now two branches, one at Puttambankam, the other at Trickalore. They have four congregations of native Christians, numbering in all about 250.

The Leipzig Lutherans have 14 principal stations, 19 European missionaries, some 80 lay preachers, about 100 churches, 5000 communicants, and more than 10,000 professed native Christians.

The Irish Presbyterians have five prosperous stations in Guzerat, and the English Presbyterians, Presbyterians of Canada, Hermansburg Society, Strict Baptists, Local Baptist Mission, Welsh Calvinistic Methodists, and missions established and sustained by isolated and independent workers, altogether have prosperous schools, and churches with several thousand native converts.

Missions in India have been pronounced a failure, or, at least, it is said that the results are not what might reasonably have been expected. But no candid man will assert this in view of the survey now taken, especially if he considers the formidable obstacles encountered.

The following extracts are from a "statement exhibiting the moral and material progress and condition of India during the years 1871, 1872, and ordered by the House of Commons to be printed 28th April, 1873." It not only embodies valuable information of unbiased authority, but also shows the great changes in the English government with regard to educating and Christianizing the people of India:

"The Protestant missions of India, Burmah and Ceylon, are carried on by 35 societies in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 550 are ordained. They occupy 522 principal stations, and 2500 subordinate stations.

"Apart from their special duty as public preachers and pastors, the foreign missionaries constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help.

"They have prepared hundreds of works suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other districts; they are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

"The mission presses in India are 25 in number. Between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school-books, and books for general circulation. Between 1862 and 1872 e y

issued 3410 new works in 30 languages, and circulated 1,315,503 copies of books of Scripture, 2,376,040 school books, and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengal Bible, and the first publication of the entire Bible in Sanskrit.

"The training colleges for native ministers and training institutions for teachers are 815, and contain 1618 students. The training institutions for girls are 28, with 567 students. An important addition to the efforts on behalf of female education is seen in the zenana-schools and classes, which are maintained and instructed in the houses of Hindu gentlemen. These schools have been established during the last 16 years, and now number 1300 classes, with 1997 scholars, most of whom are adults. In 1872 the number in the mission-schools was 142,952.

"A great increase has taken place in the number of converts the last 20 years. In 1872 the entire number of Protestant native converts in India, Burmah and Ceylon, amounted to 78,494 communicants, and the converts young and old numbered 318,363. There are now at least 500,000."

After specifying many indirect results of missions, the statement closes thus :

"The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

If we add to this the wide diffusion of Christian knowledge, the waking of the Hindu mind from its long torpor, the earnest discussion as to the claims of Christianity, the abolition of suttee, female infanticide, hook-swinging and other such gigantic evils, the diminished number at the great festivals, the loosening of the bonds of caste, the waning of the power of the priesthood, the desire for the education of children, even with their conversion as the result, the impression extensively prevailing that Christianity is true, and will finally prevail,—if we consider all these results, we must admit that the success of Protestant missions in India has been great, and that the church has abundant reason to thank God, and go up at once and possess all India for Christ.

II.--FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

THE last session of this body was held in Nashville, Tenn., May 9th-13th, 1878, and is classified as the 23d session, authorizing the

inference that it originated in 1855. In the brief report of foreign missions appended to the "Proceedings" of the convention, we find few statistics and the much-desired table, showing missions, dates of origin, workers, converts, helpers, &c., is entirely wanting. Neither do the minutes of the convention give us any *data* as to the home force of the Southern Baptist Church. The Baptist Year Book for 1879 is quoted by a cotemporary as reporting :

"Associations,	1,075
"Churches,	24,499
"Membership,	2,102,034

"Additions during the year, 102,736, a gain of nearly 80,000 over the preceding year. Taking these as the statistics of the whole Baptist denomination in the United States of America, and deducting the 8000 churches and 660,000 communicants reckoned as the constituency of the Baptist Missionary Union, and assuming the rest to be the constituency of the convention, we find it has 16,499 churches, with a membership of 1,442,034. The number of its ministry we know not. This large church contributed last year (1878), or rather the receipts of its mission board for foreign missions, were a little 'over \$32,000, which is above the amount received last [the previous] year, and \$5000 beyond the average contributions since the war.' "

The foreign missions of this couvention are in China, Africa, and Italy.

1. CHINA.—The stations in China are three, Tung-chau, Shanghai, and Canton, occupied by four (4) American missionaries, (one of them now in the United States of America) 6 lady workers from America, 2 native pastors and 13 other native helpers and teachers. At the first of these stations are two churches, and eight baptisms are mentioned, but the membership, for some reason, is not given. At Shanghai 10 were baptized, 2 dismissed, and 2 died, leaving 88 members. The Canton church reports, baptized, 12 ; restored, 1 ; died, 4 ; present number, 130 ; contributions, \$104. Shiu-Hing Church—baptized, 8 ; present number, 43. Hong Kong—baptized, 12 ; total, 32. A good number of these converts seem to have been wou to Christ and the truth by the lady workers ; and some of the converts engage in voluntary efforts for the good of their own people. Their missionary society maintains an out-station at San Kin, 15 miles from Shiu-Hing, where several have been baptized the past year. The income of the society was \$160, much of it from the converts in Demarara and Oregon. The native pastor in Demarara had receutly baptized 27,

and had a church of 100 members. The schools report 145 on the rolls, and the medical work 2729 patients in all during the year.

2. IN AFRICA are reported 2 stations, 2 missionaries, (one of them in this country at present,) and 3 native helpers. The stations are Abeokuta and Lagos. Of the former the missionary writes :

"This mission is on an encouraging foundation. * * We have in our schools 60 children. There are 3 churches, where scores of men and women are learning the way of life."

Of Lagos he writes :

"The day-school is doing well. The Sunday-school is well attended and interesting. Many of the men and women have learned, in six months, to read the New Testament in their vernacular. Some are so moved upon that they come at once for baptism and church membership."

The people at Lagos had raised \$300 towards their chapel. We observe no statement of church members at Abeokuta; at Lagos, a total of 60 is mentioned; at the out-station of Ogbomosho 40 members, with 15 or 20 asking baptism.

3. IN ITALY, Rev. G. B. Taylor is at Rome, and 9 other stations, in different parts of the country, are occupied by Italian preachers. The total of members reported is 134, with 51 catechumens and 150 Sabbath-school scholars. The interest of the Southern Baptists seems to concentrate largely on Italy, and they have expended some \$25,000 on a single chapel in Rome.

Bringing together the church members mentioned in the reports, we find in China, 393; in Africa, 100; in Italy, 134—total, 627. But the membership of five or six churches is evidently not reported.

The spirit of most of these workers in the mission fields is evidently earnest and self-denying, judging both from their correspondence and from their work; but our Southern Baptist brethren will pardon us if we express our utter amazement at the smallness of their number and of the contributions of so large a church for the support of their work. The receipts of their foreign board last year (\$32,000) divided by their membership (1,442,034) shows an average of only a trifle more than two cents a member for the evangelization of the more than 800,000,000 of heathen. We might compare this giving with the \$10,900 income of the Reformed Presbyterian Church, with a membership of only 10,101, or with the \$74,000 given to foreign missions in 1876-7, by the 78,748 members of the United Presbyterian Church,

or with the \$238,777 given by the 660,000 Northern Baptists, or with the \$473,371 given by some 550,000 Presbyterians (North), or with the \$433,979 given by the 350,000 Congregationalists through the American Board. Surely our Southern Baptist brethren have reason to examine anew the great commission of their Divine Redeemer, under which they claim to be enrolled in the great army for subduing this world to Him.

We should not leave out of view that this branch of the church is carrying on a work among the freedmen, and also among the American Indians, both very properly under supervision of their domestic board. It is worthy of notice that all branches of our American Zion, except the Congregationalists and two Presbyterian bodies, have, some years since, discovered that work in our own states and territories is *not foreign*, but *home* mission work, and classify accordingly. The distinction is wise, whether for the sake of proper classification, calling things by their right names, or for the most efficient and economical conduct of all Christian work within our own borders. Another point on which our Southern Baptist brethren are to be congratulated is the self-support of their *Foreign Mission Journal*. We know of no other organ of a missionary board or society that has attained to this freedom. We hope there are others, and that we may soon know of them; but so far as our present knowledge extends, the *Journal* is the only such organ that imposes no tax on the funds contributed for mission work. Let the constituency of this board take note of this and subscribe for the *Journal* by the hundred and thousand, thus giving it means for growth and improvement; at the same time, by this very process, extending information and interest more widely, enlisting every family and individual of the membership to pray more and to give something to this work of God among the heathen, so as to make the present \$32,000 fully ten-fold—\$320,000—in a single year. Brethren, you can do it, and if done it will bring a thousand-fold blessing into your own souls, vitalizing all your home work, as well as that for the perishing heathen.

FINANCIAL.—The accounts of this foreign work are presented much after the pattern of most of our foreign boards. For instance: European Missions, \$6549; Tung Chow Mission, \$6150.39, &c., presenting no individual salaries of the missionaries.

The agencies appear separately, as Kentucky agency \$1719.17, &c As, also, mite boxes, printing, interest, &c.

The salary of the Corresponding Secretary is entered as \$2406.09 ; the salary of his clerk, \$426.67.

The aggregate to the five missions amounts to	\$22,182 41
Total amount to the six agencies,	\$6,847 87
Total to Secretary and the other items,	4,437 66
	11,285 53
	\$33,467 94

So much of this aggregate (\$33,467.94) as is in excess of the receipts of the board, is probably covered by the "bills payable." But this, if we mistake not, shows the actual outlay of the board for the last fiscal year, and basing calculations on these *data*, we find the salary of the Secretary and his clerk are about $8\frac{1}{2}$ per cent. of the whole. The percentage of Secretary, clerk, rent, and other incidentals is a little more than 13. The percentage of agencies is a little more than 20. The percentage of agencies and other home expenses, all together, is a little more than 33, nearly 34 ; leaving only about 66 per cent. expended in the foreign fields. Of collecting agents we have already expressed our convictions that they should not be employed—that it is a wrong use of the funds given to carry the gospel to the heathen, to pay them to men in salaries for their eloquence and efforts to elicit them from the churches—that this is the appropriate work of the pastors, and they should do it or be amenable to the discipline of the regular church courts ; but that any attempt to erect a body outside of the church into a position to assume the duty and responsibility of evangelizing the world, is, and must forever be, damaging to the church which Christ commissioned to do this work. Men who are fit to be pastors of home churches cannot neglect to teach their people on the vital duty involved in the great commission ; and if they are not fit to be pastors let the church courts attend to them. Those who have the power and authority to put men into the ministry, are the men to guard this point, not a non-ecclesiastical board.

To the plan of accounts in this and the majority of our foreign boards, we must repeat our decided objection. More individual salaries and items appear here than in the accounts of most others ; our largest boards are especially at fault in this matter, giving aggregates

as large as \$50,000 and \$90,000, with none of their details. So far as we now remember, the Baptist Missionary Union is the only one of our larger boards which gives details. The plan is worthy of commendation and of being adopted by every board in existence. Some of the many reasons for this we may suggest hereafter.

III.--FOREIGN MISSIONS OF THE PRIMITIVE METHODISTS.

[9 Albert Square, Commercial Road, London, E., England.]

THE thirty-fifth annual report of the Primitive Methodist Missionary Society is for the year ending March 31st, 1878, from which we infer that the society originated in 1843. As in case of the missionary society of the Methodist Episcopal Church of America, and of the Wesleyans of Great Britain, so also, this society of the Primitive Methodists has in charge the entire missionary work of the church—home, colonial, and foreign. And we may confess ourselves surprised to find a branch of the church of such antiquity and standing, still doing so very little in the specific work of foreign missions.

Of the *home force* of this branch of Christ's church, we find no *data*. It has about 150 missionaries in the home field, whose activity is indicated by 3127 open air services and 173,273 house-to-house visits. In "the dominion of Canada, three-fourths the size of all Europe," it has 77 missionaries, and in Australia, equally large, it has about 100 more. Thus, in the home and colonial fields, it reports some 320 ministers and missionaries, while in the work of foreign missions, it reports but 4 missionaries and 3 native preachers!

Our brethren of this church begin their *home mission* report by saying :

"Jesus Christ commanded His disciples to teach all nations, beginning at Jerusalem. Primitive Methodists commenced their evangelistic labors among their own countrymen; nor have they ceased to work at home."

And will they ever obey the command to *teach all nations* by limiting their labors so largely to the home field?

Next to the *home field*, in the estimation of the Primitive Methodists, are the colonies :

“‘Our colonies,’ say they, ‘have been called ‘Greater Britain.’ * * The colonies planted on the eastern sea-board of the American continent, having freed themselves from what was doubtless an oppressive government, have vastly outgrown the mother country, and the great and growing colonies which now affectionately yield allegiance to our sovereign, will, in coming centuries, be greater countries than England is. These young and thriving communities will owe as much to Methodism as the North American republic now does.’”

Speaking of Australia, the report continues :

“Primitive Methodism was introduced into this colony in 1840, and our connectional polity, principles, and methods of operation, have proved to be well adapted to the state of things in this new colony. * * We have now 16 stations, 24 ministers, 2348 members, 174 local preachers, 105 class leaders, 103 chapels, 35 other preaching places, 89 Sabbath-schools, 863 teachers, 5096 scholars, 12,772 hearers, and trust property of the value of £49,588—\$247,940.” [In Australia.]

The total income of this church’s missionary society, for the past year, (ending March 31st, 1878,) for home, colonial, and foreign work, was £35,360 16s. 7d., or about \$176,804. Of this, less than \$14,000 were expended in foreign mission work.

The foreign missions of this society are all in Africa, viz.: Aliwal North Mission, in South Africa, and much disturbed by the war now existing—having 2 missionaries and 64 members.

Santo Isabel and George’s Bay, on Fernando Po, West Africa, having 2 missionaries, 3 native preachers, and 108 members.

The amount charged to these missions in the account is £2795 1s. 9d.—\$13,975, though a fraction of this seems to be unexpended, and the missions show commendable zeal in raising local funds. Rev. Mr. Smith, of Aliwal North, reports “the erection of a building for school and church purposes * * mainly” by his own private means, and also local funds raised to the amount of \$2420 for the work of the mission. He adds :

“If our friends at home cared to extend mission work in Africa, we could soon furnish them with a plan, but as they do not sufficiently support the present work, it is useless to write about extension. We cannot stir one step further without additional agents, which means additional expenditure.”

Fernando Po is under the control of Spain. The report of this mission says :

“The year 1877 will be long remembered with pain by your missionaries laboring here, by all the members of the church, and especially so by parents, seeing that during the year both our Sunday and work-day schools have been closed by the

'powers that be.' At present we have nothing but our ordinary preaching services, class and prayer meetings, inside the church. This is in consequence of the 11th article of the Spanish constitution."

We are deeply interested in ascertaining and placing on record the amount of foreign mission work accomplished by each branch of Christ's church; and we sincerely hope the Primitive Methodists are soon to show great enlargement in this direction. That 320 missionaries in the home and colonial fields to only 4 in this vast work of evangelizing more than 800,000,000 of heathen, shows no proper estimate of the great commission, and no resolute purpose to evangelize the world, is a postulate that requires no proof. "Go teach all nations," requires a much larger proportion of men and money in earnest labor among the heathen.

IV.--ATTEMPTS TO CARRY THE GOSPEL INTO AFGHANISTAN AND KAFIRISTAN.

THE recent movement of the British India forces upon Afghanistan has given some special prominence to that country and people in public thought. Many are inquiring about them, and what has been done to evangelize them. In treating of this latter point, we shall say little of the physical features of the country, or the make-up and character of the people, generally estimated at about 5,000,000, further than to remark that the country, in rather loosely defined limits, comprises about 278,000 square miles on the western slope of the mountains, alternating between hills and valleys and arid plains, presenting all varieties of climate between perpetual snow and torrid wastes. The regular Afghans and Pathans are about 2,000,000, and the Yusufzais about 400,000. The Tajiks, Aimak and Hazara tribes, are estimated at about 500,000 each, while in the northeastern part of the territory are about 1,000,000 of lawless, independent mountaineers, who delight in almost constant feuds. Here and there scattered throughout the region, are groups of Kuzzul-bashes, Jats, Jews, Sikhs, Beluchis, Kohistanis, Hindkis, Persians, &c. The Afghans are bigoted Sunites, (one of the Moslem sects.) Their language, the Pushtu, employs the Persian character, but is a mixture of Zend and Pehlvi, and words from many of the languages spoken by neighboring tribes.

Attention was first directed to the Afghans and their language in the time of Carey and Marshman, when the zeal for translating the Christian scriptures into all the Eastern languages was so intense ; and employing the help of Pushtu scholars, Carey completed a translation into their language so early as 1818. Copies of his Pushtu Bible have been distributed in Afghanistan, but a more careful study of the language shows that the translation was too imperfect to be of much use.

The first missionary known to have entered Afghanistan was Joseph Wolff, a converted Jew, who had become a clergyman of the Church of England. In 1831 he undertook a journey from Armenia through the then quite unknown regions of Central Asia to India, everywhere preaching Christ, and warning his hearers to prepare for the Lord's coming. In his journal he gives interesting accounts of discussions with distinguished Moslems and of preaching in different places, among others in Cabul, the present capital of the country. It was 1832 before he completed the journey, his visit to Peshawer occurring in May of that year. It seems surprising that his preaching was so well received as it was everywhere on this journey. Often those highest in place and power seemed ready to accord great respect and honor, treating him with much hospitality. He records in his journal that, at Peshawer, the Khan received him in the kindest manner, gave him a room in his house and ordered a tailor to make him a European dress at his (the Khan's) expense ; and when he left Peshawer on his way to India, the Khan gave him an escort of three soldiers and a favorite chief. At their first halting place, nine miles from P., Wolff writes in his journal :

“Here I spoke with the people about the Lord Jesus Christ, His death and ascension, and His future coming in the clouds of heaven. They listened with the greatest attention.”

We submit that such a journey, with such results, through such countries, tribes and nations recognizing no amenability to Christian nations and governments, furnishes ample evidence that the disciples of Jesus need not wait for Christian governments to subjugate unevangelized nations before they obey Christ's command to carry them the Gospel. The C. M. S. Mission at Peshawer was begun in 1855, by Rev. Dr. Pfander, Rev. Robert Clark, and Colonel Martin. In its early years it owed much to Sir Herbert Edwards, the British Commissioner, who combined in no ordinary measure, the courage of a soldier and the wisdom of a statesman, with the practical piety of an earnest Christian. It is to his credit, and scarcely less so to the credit of the Afghans, in evidence of their friendly disposition towards the British, that during the whole

period of the terrible Sepoy rebellion (1857-9) he kept his Afghan soldiers loyal, and the bigoted, turbulent Moslem of this border territory, in complete control.

It is not our purpose to give a history of the Peshawer mission, and only the briefest possible account of some efforts made from that point to introduce the gospel into the regions mentioned. In doing this we rely mainly on the statements of the C. M. S. missionaries, condensing the details thus furnished as far as possible. In passing, however, it may be well to mention that the native church at Peshawer, now under the pastorate of Rev. Imam Shah, a convert from Islam, numbers 100 members; and the same society reports in North India alone 41 stations, 2 East Indian clergymen, 18 native clergymen, 566 East Indian and native Christian lay teachers, 2995 native communicants, 12,970 native Christians, 333 seminaries and schools, and 15,870 scholars. Those familiar with the geography of this region need not be told that Peshawer is quite up to the northern boundary of Afghanistan, separated from the fertile valley of the Cabul only by the mountain passes, rendering this mission station the first permanent point of access to all finding their way through these passes into British India. This accounts somewhat for the number of Afghans hopefully converted, and the amount of Christian truth that has penetrated their country, with no mission stations permanently established in Afghanistan proper.

Of Kafiristan the common maps give little or no information. It is enough for our present purpose to say it is a mountainous country, stretching north of Jelalabad, in the centre of the Hindu Koosh, surrounded on all sides by almost inaccessible mountains. The tops of some of these mountains, covered with perpetual snow, may be seen, on a clear day, from the distance of Peshawer. As of the Afghans, so of the Kafirs, various theories as to origin and race have been advanced. Some have fancied them descendants of Alexander's Greeks, but the more sensible theory is that they descended from their ancestors, and that these were aborigines of the general region, long before Alexander's time. The fact of most interest to us is that they are a hardy and warlike race, never subjugated by the Moslem, though assailed again and again, on all sides, in the period of Moslem conquests; that they have an innate and inveterate hatred of all Moslems, and lose no opportunity to be at war with them. They are generally reported as wild and barbarous, but their symmetry of person and fair features are attested, and their beautiful women are coveted and often found as slaves in most parts of Afghanistan.

FAZL HUQ.

One of the early converts of the Peshawer Mission was an Afghan soldier by the name of Fazl Huq. He first heard the missionary at his Bazar preaching, sought an opportunity to speak with him as he left the Bazar, made many inquiries about the Christian religion, and asked and obtained leave to visit him at his home. Fazl proved to be a young man of good abilities and education, the son of an influential Mullah of Adeena. His conviction of the truth was deep and abiding, and, after some months of instruction, he was baptized. He at once insisted on being independent of the mission and earning his own support, disdaining to allow his countrymen any opportunity to say he had become a Christian for secular advantage of any kind. In the Police he found the difficulties of his position as a Christian such that he enlisted into the corps of Guides, one of the best native regiments in India, just returned then from the siege of Delhi, with fresh laurels for its brave bearing and noble service in the siege. That regiment already had one native Christian in it, Dilawur Khan, who had borne himself with such bravery in the siege as to be promoted to the high rank of Subadar. This high position enabled Dilawur to befriend Fazl Huq to such an extent that, despite the opposition of the Christian-haters in the regiment, he remained in it five years, showing himself a good soldier and gaining the approval of his superiors. But at length the European Christian officers left the regiment, and the bitterness of their fellow soldiers towards the "renegade Christians" was so great that he took a discharge from the service. As soon as free from duty, Fazl conceived a strong wish and purpose to visit Kafiristan, and tell the Kafirs the way of salvation he had learned. From the date of his own conversion he had formed and persevered in the habit of daily prayer and Bible reading, by means of which he had continued to grow in Christian knowledge and grace, though seldom in reach of Christian preaching and ordinances. He had found some Kafir soldiers in his regiment, had spoken to them of Christ, and taught them to read the Pushtu Gospels. They were so far impressed by what they heard and read as to urge Fazl to go to their own country and teach the Kafirs this same Christian religion. Two of them returned to their country on leave and from there sent pressing invitations to this Christian Afghan to come to them. The desire grew upon him. He knew the character of the people through whom he would have to journey, and the difficulties of the way, for he had often been trusted as a faithful Christian soldier on important messages, leading him through the bravest enemies of the government, but no fear of personal danger checked his purpose.

Nurullah, another Christian convert, agreed to go with him. Nurullah was an Afghan (Eusufzie), who had been a Mullah and a Hafiz, having committed to memory the entire Arabic Koran. They supplied themselves with suitable presents for the people and with medicines from the stores of the mission. This voluntary undertaking of these two converted Afghans to carry the gospel to the most inveterate enemies of their race and nation, we commend to all the thoughtful minds who would estimate rightfully the true elements of the gospel.

These Christian Afghans left the Peshawer mission on the 8th of September, and entered the border region inhabited by most fanatic Moslem tribes, where traveling is dangerous to all, and for a Moslem to be known to have become a Christian is certain death. They could traverse this region only in the garb of common Afghans, saying nothing of their religious convictions till they should reach Kafiristan. The leader of a caravan arranged to conduct them with his party to Jelalabad, but finding out that they were Christians he declined their company. They quickly decided on another route, going directly north through Swat and Bajour by a route little traveled by natives and wholly unknown to Europeans. The first night they reached Kangra, still in British territory, where, to their surprise, they were recognized by a pupil of Fazl's father, who reproached them for becoming Christians and threatened to expose them. Early the next morning they left Kangra in the direction of Peshawer, as if to return there, but making a circuit resumed their course, and that night reached Sanderai. Their next march brought them to Baramdorai. They were now beyond British territory, and to avoid recognition they traveled by night to Shahir. The next day they ventured to resume day travel, thinking they were beyond the reach of any who would know them, but soon saw two men approaching whom they had known at Peshawer. To avoid meeting them they left the road and thus escaped observation, wading through the Swat river, and after a walk of twelve hours reached Bar Badwan. The next day with a guard of two armed men they reached Kalumandi. The next day leaving the territory of Swat they entered Bajour, and after crossing the Malagi river in a cradle drawn over the torrent by means of ropes, they halted at Walai, and from excessive fatigue fell asleep under a tree. After some time a man awoke them, and looking up, Fazl beheld another disciple of his father, who angrily asked what he, a Christian, was doing there. They tried to pacify the man with friendly words and the present of a looking-glass; but he demanded pearls and costly gifts, on pain of instantly exposing them. At length they conciliated him with nine rupees, and

finding he was suffering from dysentery they gave him medicine. He then showed hospitality and gave them food.

Their next march was through Shabana to Mean Killai. Here they found a party of 40 sepoy who had fought against the British at Umballa. When these found the travelers were from Peshawer they eagerly inquired the news, and whether the British were preparing new expeditions, and the Sepoys finally received them as guests. Their way beyond was so dangerous that no one would go with them, and they were detained three nights. At length seven men with matchlocks consented to go with them as far as Badan; but no one there would give them food or shelter, even for money. Hearing a man speak of his sick wife, they inquired her ailment, and sent medicine by her husband, earnestly praying it might be blessed to her benefit. The woman recovered and the husband, moved by gratitude, entertained them, and the next day procured a guard of four men to go with them their next march. Crossing the lofty mountain, Hinduraj, they reached Marawurm, the first village in Kumur. Here they found themselves only two marches from the Katar tribe of Kafirs, a party of whom had attacked that village and killed a man and a woman only two nights before. The people were all armed and watching for the party's return. In their excitement they seized the two travelers and compelled them to watch with them or leave the village. One asked them: "Whence do you come?" "From Adeena, in Eusufzie," was their reply. "Do you know Mullah Pasanai?" (Fazl's own father) "Yes." "Did you ever see his son, Fazl Huq, whom I knew as a child when I was the Mullah's disciple?" "Yes." "How are they all?" "They are all quite well." "Then come in and have something to eat, for you bring me good news." Through this man's influence they were released from constraint and shared his hospitality without being known, one of them, the very person inquired about.

For their next march they procured eight armed men as an escort to Pushit. On this march they met a man by the name of Wusseck, who had known them in Peshawer, and finding it impossible to avoid recognition, they embraced him in proper Afghan fashion, put on a bold face, confided in his honor, and reminded him that his own brother was in English territory and service, and of course he would be their friend. He took them to his house, washed their clothes, treated them as guests, and kept their secret.

On their next march to Nurghul they fell in with four horsemen travelling the same road, crossed the Kunur river on inflated skins, and found the people of N. in the same excited state as those at their last halting

place, expecting an attack from the Kafirs. Here again they could find no hospitality, not even food for money. But seeing a man ill with fever they gave him medicine which cured him, and he, in return, supplied their wants. Binding together five inflated skins as a raft, they floated on them down the river to Tangai, and went thence to Bariabad, on entering which they saw in a mosque five students and Sepoys from En-sufzie, whom they knew. Turning aside they passed on unobserved. Thus, with many hairbreadth escapes, they traveled 150 miles to reach Jelalabad, while, by the direct route through the Khyber Pass, the distance is only 70 miles.

They did not venture to tarry in Jelalabad, but hastened on through Nazarabad to Charbagh. Near here lived two soldiers of the Guides, their old regiment, and if seen by them they knew they would be certain to betray them. One of these old fellow-soldiers was Majid, who, for misconduct, had been expelled from the regiment after a year's imprisonment, and then, in the absence of the regiment, had plundered and carried off its hospital stores. The other, Madin by name, had been discharged from his regiment, and one day finding four Kafir soldiers unarmed in his village, returning on leave to their country, robbed them of all they had and sent them off empty handed. These may be taken as types of many of the Afghans, and to avoid recognition by such old acquaintances, became an object of no little anxiety to our two Christian Afghans. So great were their fears that they disguised themselves as women and hired three guides to conduct them. But at Mulayan, the point of greatest danger, these guides refused to go further, and in this emergency they were driven to God in prayer as their only resource. At last three new guides consented to take them on to Niyazi, where the danger was so much less that they resumed their own dress. They traveled on four stages to the village of Kajgara, where lived Shabuddeen, another Sepoy of their regiment, who was their friend. They cured his little girl of a fever, and gave him a Peshawer turban, and he in turn befriended them, and went with them to Niliar, the last Moslem village on their way. Here they found Abdulah, the Sahibzada, a person of no little authority and importance, who had once visited Peshawer, and was the medium of communication between the Moslem and Kafirs. Abdulah frankly told them they would be killed if they entered Kafiristan. They told him they had friends there, and with presents induced him to take seven armed men and go with him to Malel, over an exceedingly difficult mountain road. Midway, at Muni, they found some fifty Kafirs, exchanging walnuts and fruits with the Moslem for salt. Abdulah

quieted their fears and the Kafirs came forward to greet them, extending both hands, enfolding theirs, and waving them to and fro, with the cry of "Welcome." They were armed with bows, arrows, and knives. On inquiry of the Kafirs, Fazl learned that Ghara, the Kafir Sepoy who invited him to come, was attending a funeral in a village not very far away. Fazl had taught Ghara to read, and he now wrote a line to tell him of his arrival, and gave a Kafir seven yards of his turban to carry it to Ghara. Money there was unknown and useless. They then continued their journey to Malel, whence the Sahib, zada, and Shabuddeen returned and left our two Christian Afghans alone with the Kafirs. They had reached the object of their long and dangerous journey, and were now face to face with the Kafirs, to visit whom they had endured so much. They knew that death was the fate of every Moslem Afghan caught unarmed in Kafiristan, and they were in the dress of Afghans, and their Kafir friends were not with them. With four more yards of the turban they procured food and quieted their fears by earnest prayer to God. Observing a woman with sore eyes, they gave her medicine which proved so efficacious that many came to get medicine for their sick, and six out of eleven suffering with fever, were soon cured. This won the friendship and hospitality of the people.

They speak of this region as surrounded with lofty mountains with bare and bleak tops, their sides covered with pine trees, with walnut, mulberry, and amlock trees nearer their bases, the sides of the open hills terraced for agriculture. Many of the houses were five stories high, with flat roofs and wooden doors, the people climbing from one to the higher story on sloping beams with rude steps cut in them. There are no chimneys, but fires are lighted in the centre of the rooms, smoke escaping wherever it can. The women wore no veils, were fair and beautiful, talking freely with the men and their visitors, their dress neat and becoming, though with an excess of ornaments, both men and women wearing brass and iron bracelets and necklaces; and the women wearing large, heavy earrings of beads. The men wore woolen trowsers and coats of goat-skin, the hair inside. They shave their heads, all but a central tuft, and go about with heads bare or covered with the bark of trees. The women do all the work, in the house and fields; the men, feeling ashamed to work, only meet in council, engage in fighting and tend the flocks. They have few cattle, but many goats. The two Christians waited at Malel the result of Fazl's letter, and on the third day Ghara arrived, having run the whole way lest they should be killed before he could reach them. He met them with the greatest friendship, promised to defend them at all

risk to his own life, and next morning started to conduct them to his own village. The first night of their onward march was spent in a small village, on top of a house five stories high. Their next march was to Nikera, on the top of the mountains. Here occurred a scene which illustrates Kafir ferocity and revenge. They found here 28 armed Mussulmans, whom the Kafirs had invited over from Mungoo to a feast. Many years before the Afghans of Mungoo had killed a party of Kafirs in that village, but fancied the deed had been forgotten and felt safe, in such numbers and well armed, to accept the proffered hospitality. The Kafirs feasted them bountifully, all suspicions were quieted, and the Afghans left their arms in the tents where they lodged and were wholly engrossed in the feast and sports attending it. Just at this juncture our travelers arrived, were welcomed by the Kafirs and mixed with the Moslem guests. They found among them two Mullahs and six students from Kunur, and conversation was brisk, when suddenly Ghara called to them in Hindustani, "Come away," and began himself to leave the company. Fazl asked, "Why?" "Because they are going to dance," said Ghara. "Then let us stop and see it," rejoined Fazl. "No, there will be a scene, you must come away," said Ghara. All this was in Hindustani, and was not understood by any of the Afghans or Kafirs. They withdrew to a rock overlooking the place, and sat down in full view of the feasting party. The Kafirs brought a drum and pipes and began a wild dance, their women looking on from a little distance. The dance went on for some time, the wild gestures becoming more frantic, when suddenly each Kafir knife was unsheathed, poised high above his head, and with a shrill whistle three or four Kafirs rushed upon each Musselman, stabbing him to the heart. The whole was over in a moment, and the Kafirs then beheaded their guests and threw their bodies down into the stream below. Fazl and his companion were speechless with horror. Ghara assured them not a hair of their heads should be touched. They pointed to the dead bodies, and gasped that they too had just been the guests of the Kafirs. Ghara told them of the blood-feud, and that this was Kafir revenge for their own brethren killed years before in Mungoo. He told them, however, never to leave him. Three days after the slaughter, the Kafirs sent to Mungoo, telling them to send for the property of the slain, and men went and brought back the guns, daggers and heads of their 28 murdered villagers.

The next day Ghara took our Christian Afghans over Walimund, the highest mountain of that region, where last year's snow was still unmelted, to Begura, and the next day to Shaiderlam, his own village. From the time Ghara met them at Malel, he was present at their morning and

evening worship, and was constantly gaining more knowledge of Christian truth. Now, quietly settled at his village, missionary work began in earnest. Several old Sepoys of the same regiment, hearing of their arrival, came to visit them. Kachu, Karuk, Shashi, Badshah, Wuskar and Balo, all, at one time or another, in the Guide corps, came, bringing their wives and children, with gifts of grapes and food, showing much hospitality, and listening at their morning and evening devotions, receiving much Christian instruction during the day. Often, all day long, they were answering inquiries and giving Christian instruction ; at night writing up their journal with lime-juice, recording all important incidents with names of persons and places. This lime-juice left their journal apparently blank paper, but after their return, by heating the pages over a fire, the letters became dark and distinct. Ghara and Kachu were the first to show special interest in Christian truth, but many listened, and at times the whole village, men, women and children, came to hear the strange, new things of the Gospel.

KAFIR CUSTOMS—MARRIAGE.

Some of the customs of the Kafirs, recorded in this journal, are peculiar. Men never take wives from their own village, for all the women of a village are regarded as sisters ; and the consent of both the man and the woman is a necessary antecedent to marriage. When a young man's choice is fixed for a certain girl, he asks his father to procure her for him. The father sends a goat and three rams to the house of the girl's father. Not a word is spoken, but the animals are left bound in the house. If the girl's father kills the goat and keeps the rams, the betrothal is completed. If he sends back the goats, the girl's refusal is manifest. When the wedding day comes, the bridegroom's father sends two men to the bride's father with goats and vessels, a spit and torch-stick, and, if able, a gun. The two men stay there two nights, during which dancing and feasting are kept up in both villages, men and women apart. The bride's father then gives her clothes, (black are thought most fitting,) and the two men conduct the bride to the bridegroom's house, several women going also and carrying grain. When the bride once crosses the threshold the marriage is completed, and no further ceremony takes place. She is at once the man's wife. The women who come with her remain two days, and then return with a present of four goats. The bride must not re-visit her father's house for five years. Then she may go back for a month or two, and when she returns to her husband,

the women again go with her, carrying grain. After this she may re-visit her parents at her pleasure.

It is stated that adultery is unknown in Kafiristan—so severely do they punish a breach of the seventh commandment. They believe the vengeance of their gods falls on a whole village in case of this crime. In a time of famine or any great misfortune the unmarried women are suspected, but suspicion never reaches one who is married. In such case some old person is deputed to find out the culprit. Then she is made to disclose her lover on pain of death. The property of both is then confiscated, their houses burned to the ground, and they are sent off to the Musselmans, expelled forever from their village, pelted and hooted out of sight, and a goat sacrificed at the first stream they cross, to purify the road and appease the gods.

Theft, too, is said to be unknown in this country, and also burglary. If a man drops a knife on the mountains, many may see it, but no one will appropriate it. Houses have no locks or bolts, and are often left unprotected. Corn dropped in loading is restored to the owner. They kill enemies in revenge, but send their weapons and property back to their homes. But they never kill or wound one of their own village. If two men of the same village have a quarrel, they meet in the presence of the whole village, bare the upper part of their bodies, and have it out in wrestling, embracing at the beginning and end of this trial of strength. If either takes a stick or weapon of any kind the whole village instantly interferes. If two villages fight together they may use weapons. Tribes are often at war with each other, and kill all in their way not of their own tribe. This killing of enemies is the only road to high honors.

RANKS OF NOBILITY.

They have no king and only two ranks of nobility, neither of them hereditary, and neither of them attainable, except by killing at least four men. To become a Bahadur, a man, after killing four men, must feast all comers two days with 200 goats and 6 oxen, many hundred-weights of corn, rice and cheese, with a plentiful supply of wine. To reach the other and higher grade of nobility, that of Suranwali, a Bahadur must wait three years, giving 80 feasts meanwhile, at intervals of not less than a week or ten days, the smallest number of goats allowable at any feast being 20, but at the sixth feast there must be at least 150; and on the ninth a living goat must be given to every guest, besides bread, cheese, ghee and wine. The new dignity once attained, it remains for life, the man being required to kill no more enemies unless from choice.

Each man of a village notes the number of men he has killed by erecting a high pole with the figure of a man at its top, and for every man killed he bores a hole in this pole and drives in a wooden peg ; if he kills a woman he bores a hole and leaves it without a peg. Men of these two ranks occupy the places of honor at all feasts, and receive double portions.

BURIAL RITES.

In case of death the corpse is wrapped in new, or newly washed clothes, the people weeping, dancing, and beating drums ; a very large coffin is made and borne to some cave in the mountains, and the body carried and placed in it, the coffin being then closed and fastened with wooden pins. If a relative of the deceased die within three years, the coffin is opened and receives the second corpse ; if more than three years intervene a new coffin is made. On the death of a Bahadur or Suranwali, the body is kept three days, and a kind of wake is observed, all comers being feasted with dancing and music, and on the third day they bear it to the mountain cave, depositing with it his bow, arrows and knife.

Re-marriage of both widows and widowers is allowable, but not until three years after the death of the husband or wife, during which period they must neither wash nor anoint their heads, put antimony on their eyes, wear good clothes, or eat ghee ; and widowers must not shave their heads.

KAFIR RELIGION.

Their religion is idolatrous, but they have no temples, Mulahs, books or observances. They claim to believe in only one God, but who, what or where He is, they say they do not know. They have three idols whom they regard as intercessors for them with God. One, Pulispanu, is of wood, in the shape of a man, with silver eyes, and is erected in the village of Muzghal. This is worshiped on all great public occasions, as in case of famine or pestilence, each Kafir sacrificing a goat and sprinkling the blood on the idol ; after which they cook and eat the goat. It is regarded as great disrespect to the idol for a woman to come near it, and whatever part women take in cooking the sacrifices, is performed at a distance. The Kafirs have no other holidays, and no other fixed rites or forms of worship. Their two other idols are common stones, the one called Adrakpanu, in the village of Girdalares, and the other, Matikapanu, in Shaiderlam. To these the Kafirs resort for good harvests and for children.

The Kafirs eat no domestic fowls, eggs, or fish, and no fowls are found in the country. They eat stags, barasinghas and uriyal, and the country abounds in crows, vultures, hawks, eagles, parrots, leopards, bears, and wolves; but there are no jackals, no horses, ponies, donkeys, or camels, and very few dogs, buffaloes or cattle of any kind. Cats, mice, lizards, scorpions, and snakes are plentiful; the latter having immunity from harm from a superstition that if they kill a snake some great loss or injury will be sure to come on them. They live mostly on goat flesh and drink much wine, though intoxication is said to be unknown among them. They live to a great age, generally remaining well and strong often to the very day of their death. The men are somewhat dark, but the women are as fair as Europeans, with beautiful countenances and rosy cheeks.

The Kafirs soon became so impressed with the virtues of the medicines given and the Gospel truths taught by these two Christian Afghans, that they brought their guns, bows and arrows and ploughs to be blessed by them, and in all ways showed the greatest reverence for them. A few asked for miracles, such as Christ wrought, in proof of Christianity, but most listened and seemed sincerely to accept and believe the truths of the Gospel.

As the snows of winter approached, our two Afghan Christians decided to return to Peshawer, and Ghara, with a large party of Kafirs, accompanied them four days back to Malel, placing them again in charge of Abdulah, the Sahibzada of that place. They went on thence to Jelalabad, and from there went down the Cabul river on a raft to Peshawer, with many narrow escapes. They brought letters from the Kafirs to the Peshawer missionaries, one from Ghara and a number of the men, in which were expressions as follows, viz. :

“We were much delighted when Fazl Huq and Nurullah came, but we hoped you, too, would have come with them. We were made very happy by their stay with us. * * We would not willingly let them go, but they have promised to return next summer and tell us more about Christ’s religion. Be kind to us, therefore, and send them again next summer, and as long as we live there shall be no danger of their death in Kafiristan. We will attend to all their wants, and will do anything for you, too, that we can. Send them back, that we may receive much benefit from learning their Christian religion, and we will all soon accept it. We hope you will always pray for us, and if they do not come we shall be much disappointed.”

This letter of the men was supplemented by one from the Kafir women to the wife of the Peshawer missionary, in which they write :

"It was a great kindness in you to think of us, and to send us men to teach us the Christian religion. It will be another kindness if you will send them back again, and as long as we live there shall be no fear of their death. We will be attentive to all their wants."

So far as we know, this invitation from the men and women of Kafiristan has not yet been complied with. We have no account of a second visit by these Afghan converts or others. The importance of the mission at Peshawer, the gateway to all these regions of Central Asia, is manifest; and the value of such native converts as Christian explorers and workers, is also manifest. The Peshawer missionary well closes his account of the visit of these converts to Kafiristan by saying:

"It may be that the fearless courage and enterprise of such native brethren will make them good pioneers and heralds of the Cross in Central Asia, where no Englishman's foot can tread. Let our missionary societies at home look well to the Afghans. It may be that a few good Afghan Christians may do more to disseminate the truth than hundreds of the tamer races who live in India below them."

Since writing the above we are glad to see the Church Missionary Society has decided to begin a mission at once in Beluchistan, and with a purpose to extend efforts into Afghanistan also as soon as practicable.

V.--NEW MISSIONS AND STATIONS.

ONE manifest indication of progress in the world's evangelization is to be noted in the new missions and stations being organized in different parts of the unevangelized world. Prominent in this work among the various missionary organizations, is the Church Missionary Society.

1. This society has recently begun mission work in the Hauran, the country apportioned by Moses to the Reubenites, the Gadites, and the half tribe of Manasseh. On the western side of the plain of Hauran is the famous Mt. Herman, capped with snow. 80,000 fierce and warlike Druzes constitute the principal inhabitants. Mrs. Parry, wife of an English clergyman, was the first to go among these people. She established several schools, taught their children, and thus awakened interest and won their favor. The Church Missionary Society sent a missionary, Mr. Bellamy, to them, who recently reported eleven villages asking for schools and teachers, the children eager to learn, and the Christian Scriptures being taught without any hindrance.

2. Another point on the border of Palestine recently occupied by this society, is Gaza, the old city of Samson's wonderful victory and death. From a very early date Gaza became a kind of gateway between Palestine and Egypt, its position always ensuring to it great importance. It was the capital of Palestine in the 17th century, and its wild, sagacious old Pasha, "lord of 160 cities," beautified and raised it to a condition of great opulence. He is said to have planted 40,000 mulberry trees; and its many "palaces, baths, mosques and gardens, all adorned with marble columns, made the city one of the most splendid in the east." Among the cities of the Holy Land it is still regarded as only second to Jerusalem. No missionary society has ever before occupied it, though an English gentleman, Mr. W. D. Pritchett, has taken much interest in the place and people for some years, and has established and maintained two or three schools at his own expense. Finding his health failing he appealed to this society so earnestly, that in November last it sent the Rev. A. Schapira, a converted Jew, who has begun his work in Gaza, with good hopes of success. May the light he is kindling there never go out.

3. This same society has quite recently decided to begin mission work in Beluchistan. The headquarters of the mission is to be Dera Ghazi Khan, to which place the Rev. A. Lewis and Dr. A. Jukes have already been sent. We shall look with interest to see this movement enlarged and followed by the occupation of a new station in Beluchistan, as also in Afghanistan and among the Kafirs.

4. FORT RUPERT—VANCOUVER'S ISLAND.—Some three years ago a "head chief" from this island traveled 300 miles to the mission station at Metlakahtla, and addressing the Christians there, said :

"A rope has been thrown out from Metlakahtla which is encircling and drawing together all the Indian tribes into one common brotherhood."

He begged so hard for a teacher that it was resolved to send one as soon as possible, and accordingly the Rev. A. J. Hall was sent. After three months there he wrote, giving a sad account of the low and degraded state of the people, but at the same time manifesting the courage of hope and faith. One of the cruel rites of the people is somewhat analogous to the hook-swinging of India. Speaking of their religious dances, Mr. Hall writes :

"One party, when they perform, are hung up with hooks in a triangular form, one hook being stuck into the back and two more into the legs, and suspended in this way they are carried through the village. Another clan have large fish hooks put into their flesh, to which lines are attached. The victim struggles to get away, and those who hold the lines haul him back; eventually his flesh is torn and he

escapes. By suffering in this way they keep up the dignity of their ancestors, and are renowned for their bravery."

5. GOND MISSION.—The Rev. H. D. Williamson, of this same society, has recently settled at Mandla, southeast of Jubbulpore, in the heart of the Gond country. He reports that—

"The Gonds are very ignorant, very slow to move, very benighted, and requests the interest and prayers of God's people in behalf of this new effort to reach the non-Aryan tribes."

6. UNIVERSITIES' MISSION AT DELHI.—Rev. E. Bickersteth, M.A., Fellow of Pembroke College, and Rev. I. D. M. Murray, B. A., of St. John's College, have been sent out from Cambridge to begin a new mission at Delhi, India. Three more members of the university have offered for the same mission, and are soon to be sent to join those already on the ground. As Delhi has been long occupied by the missionaries of two or three other societies, who are being largely blest and successful in their work, we should have been glad to see this new mission established and laying its own foundations in some hitherto unbroken region of Hinduism.

7. NEW GUINEA.—In the Port Moresby Branch of the New Guinea Mission, Rev. Mr. Lawes, of the London Missionary Society, has begun new stations at Kerepurm and vicinity. Messrs. Chalmers and Macfarlane of the same society, have visited Stacey and Teste Islands, and East Cape, and have stationed native ministers at different points where there is good promise of health and successful labor. Of this general work we see it stated :

"Our mission to New Guinea has so far been a success. Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most blood-thirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland, occupying stations from Redscar Head to East Cape."

8. LAKE NGAMI, discovered by Livingstone and Oswell in 1849, among the Batanana, a tribe of the Bechuana nation. These people have long been asking for missionaries, and two young natives trained in the Moffat institution, have volunteered and already gone to establish this mission.

9. This same society (L. M. S.) has just sent a missionary to found a new mission at Sz-Chuen, North China.

10. The Wesleyans began new missions last year on the Islands of New Ireland, New Britain and the Duke of York Groups. The work was entered upon by the Rev. G. Brown, with 10 native agents from Fiji and Samoa. It has been reinforced by 1 native minister and 7 teachers.

They were well received by the natives. The people themselves built 6 chapels and sent their children to the schools, and prospects were cheering, till hostile cannibals murdered 4 of the native helpers on New Britain. Mr. Brown visited severe chastening upon the murderers and their friends, as the only hope of the further existence and work of the mission, and reports well of present prospects.

11. IN WESTERN AFRICA the Wesleyans are planning to push in further from the coast into the region of Timbuctoo.

12. We are glad to see the Rev. Elbert S. Clark is about to establish a new mission among 20,000 Kaffirs in South Africa. They are said to be sunk in the lowest superstition and degradation, but to be delighted to have a missionary settle among them.

13. Under the head of "Legacies and Bequests," we have mentioned Robert Arthington's offer to the American Missionary Association, wishing them to begin and carry on a mission in the region of Gondokoro, north of the Victoria Nyanza. We notice with much pleasure that the Foreign Committee of this association have carefully considered the information in reach concerning the field, and have reported so favorably that the Executive Committee publish their report, and advise an appeal for \$35,000, needed to enable them to undertake the mission. Surely the old friends of this association will not be wanting at such a time, and we look with warm anticipations of blessed and lasting results, to the speedy entering upon this work of both this association and also of the A. B. C. F. M. All the antecedents of this association combine to make this undertaking eminently fitting. It is not three missions, but five (counting the University Mission) already established in Eastern Central Africa by our British brethren. Also, one inland on the western coast of San Salvador, and surely it is time two at least of our American societies enlist in this great work—needed hardly less by the churches of Christendom than by the heathen of Central Africa.

14. THE PROPOSED MISSION OF THE A. B. C. F. M. IN CENTRAL AFRICA.—There seems more hope now that this mission may be promptly entered upon. With Mr. Arthington's first offer of \$5000, supplemented by his offer of \$10,000 for a steamer, the munificent residuary legacy of some \$900,000 from Mr. Otis, would seem to put this board in a position to begin the proposed mission at once.

15. AMONG THE MUNBUTTOOS.—We see the same zealous friend and supporter of foreign missions, Mr. Arthington, has offered \$12,500 to the Scotch Free Church if they will establish and maintain a mission among the Munbuttoo tribe, between 3° and 4° north latitude, and about 29° east longitude. This point is northwest of the Albert Nyanza, quite a

long remove from Livingstonia, the present headquarters of the Free Church in Central Africa ; and yet we notice with much gratification that their committee are holding the subject in careful consideration. We hope they will decide thus to extend and enlarge work in Africa.

16. SAN SALVADOR.—This mission, also, it will be remembered, originates with Mr. Arthington's gift of \$5000 to our English Baptist brethren. Mr. Comber, with two associates, is establishing the mission, mentioned in "Letters from Missionaries," &c.

17. AUSTRALIA.—As the Chinese immigrants have increased in Australia, the churches there have felt the increasing need of Christian effort among them, and we are glad to observe that such effort has been inaugurated. Twenty years ago we met the Rev. Daniel Vrooman, then a missionary of the A. B. C. F. M., on a visit to America from his mission work at Canton, China. If we mistake not, that board soon after gave up its mission at Canton as barren of results, and we lost sight of Bro. Vrooman these many years. But a recent letter from Australia says :

"The Rev. Daniel Vrooman has accepted the call of the Presbyterian Church here, and come to Victoria to take charge of the Chinese Mission. Mr. Vrooman, physically and intellectually, is a remarkable man. He is about the tallest specimen of humanity I have seen, so tall that when I talk with him on the street I try to dodge him into the channel and perch myself on the curbstone, so that the difference may not be so ludicrous. Intellectually, he is both original and vigorous, and I suspect both Buddhist and Confucian will find him rather a hard nut to crack. He is at present examining the Chinese centres before selecting a fitting place to settle down to work. I think it is likely he will make Ballarat, and not Melbourne, his headquarters."

We shall be glad to hear from Bro. Vrooman, and of the work he has been engaged in since we met him in 1858, as well as of that he has now in hand. The Lord give him many souls.

18. NEW MISSION AT OODEYPORE.—Our United Presbyterian brethren of Scotland are beginning a mission at Oodeypore, Rajpootana, India. Strange that a point so eligible has been neglected by the whole of Christendom so long. Its elevated situation on the water-shed between the Bombay and Bengal Presidencies, secures a healthful climate, while its surroundings of grand and lofty hills, and its out-look upon a large and beautiful lake with its island-gardens, its water-palaces, its temples and gheks, secure for it the reputation of presenting "the fairest sight in Rajpootana." The city has a population of some 30,000, and the people of this whole native state, Maywar, are noted for bold, manly and energetic elements of character. They were always in the forefront of the fight against Moslem conquest and oppression, and at the peril of their

very existence resisted the demands of the enemy and kept their honor untarnished, while the surrounding states succumbed to the haughty Moghuls, and sent their daughters to the harems of their conquerors.

Oodeypore commands, too, in the hilly region at the south of it, a large body of one of the aboriginal races of India, "the brave and hardy Bheels," who are not trammeled by Hindu caste only as they become Hinduized by the constant teaching and influence of the Aryan race; and from this out-look it is easy to see that Oodeypore is a point of the first importance, and should be manned and worked with the utmost efficiency possible. A single missionary, Dr. Shepherd, has begun it, though fearing lest his church fail to support the aggressive movement. Dr. S. seems thus far, to be the right man for the work, and to have made a beginning full of promise. In securing a first favorable impression his medical skill seems to turn to valuable account. The reports say: "He numbers among his warm friends and supporters the Princes of Bedla and Parsoli, the direct lineal descendants of Prithi Raj, the last Hindu king of Delhi, also the Prime Minister and two uncles of H. H. the Maharana, and most of the leading nobles." For some months at first, a member of council, a special favorite of H. H., was resolutely opposed to allowing the mission to be established; but his own daughter falling sick, his anxiety led him eventually to call in Dr. Shepherd, whose prescriptions were blest to her restoration, whereupon the old courtier changed his bearing and has ever since been loud in Dr. S.'s praise.

If the United Presbyterians of Scotland do not reinforce and prosecute this mission energetically they will show unworthy degeneracy, and soon be provoked, we hope, by the pioneer forces of some other branch of the church. Such a grand field should no longer be neglected or feebly sustained.

19. AFRICA.—A NEW STATION.—Bishop Crowther is starting a new mission station on the upper waters of the Kworra, 80 miles beyond any former station. Native agents are making journeys into new and unexplored regions in that direction, between the Niger and Yoruba.

20. MISSION TO THE BHEELS PROPOSED.—The Bheels are one of the aboriginal tribes of India, subjugated or driven to the mountain regions by the Aryans some 2800 years ago. Fragments of the tribe are found now in different parts of India, though they are most numerous in the hilly regions of Rajpootana. Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, England, has become interested in these people through the interest of his daughter, the wife of a British officer living among the Bheels at Khairwarra, and is trying to find a young man of

right spirit, to go both as chaplain and missionary to labor at that station and become "the apostle of the Bheels." There are two points of special interest in this proposed mission :

1. It originates in the personal interest of Rev. Mr. B.'s daughter and her husband in the heathen around them. Let such a case become a precedent, and the hundreds of professedly Christian men and women in India and other unevangelized countries go and do likewise, and there will be hope of the world's speedy evangelization.

2. This mission is proposed to be independent, supported by no board or society. We speak of this point as one of special interest, with no unfriendly feeling towards such boards. We want these boards and all they can do, in the present state of the church. We cannot undertake to do without them, though frankly admitting there are serious drawbacks to the best results of Christian effort in the mechanical elements inseparable from them. But while approving and cherishing our foreign boards, the church and the boards themselves may well rejoice in all well-planned and executed independent efforts. They will take a stronger hold of the heart-strings of the independent workers and the friends who support them ; and the work to be done is so immense that a thousand such independent missions will still leave for the foreign boards a thousand times more than they can do. We are glad to see the Bishop of Calcutta appreciates this view of the case, and writes to Rev. Mr. B. :

"I have quite satisfied myself that this place may well be fixed upon as a most suitable centre for missionary operations among the Bheels. I venture to hope that you will not be deterred from making a bold venture in our Master's name, even without the support of a society. I am sure that a special mission started in this independent way would call forth much sympathy and support."

The Lord bless and prosper this undertaking.

We have here brought to view briefly 20 new missions, already begun or about to begin, in different parts of the unevangelized world. Is Christianity becoming effete ?—The cross of Christ losing its power ? Let those who say so account for this blessed and growing activity of the church.

VI.--FIELD NOTES.

OUR contributors will please understand that a little delay in the appearance of their articles is no evidence they are not highly appre-

ciated. The one mentioned as to appear in this number has been crowded out, but it will be just as good, if not better, in our next number, and several other valuable contributions shall appear soon.

SAMPLE COPIES.—So many sample copies of this REVIEW have been called for and sent that we must assume its character is generally understood ; and the trouble and expense of sending *single* copies to non-subscribers is so great that we find it necessary to make the price of each *single* copy hereafter *fifty cents, in advance.*

KOLAPOOR MISSION.—We are glad to hear from Bro. Seiler, of this mission, who reports *several* recent baptisms at Rutuagiri. We meant to have had a few more *echoes* in this number, showing the kind appreciation of this REVIEW by its readers, but they have been crowded out.

PERFECTION HARD TO ATTAIN.—We are much obliged to our genial friend, the missionary editor of the *Northern Christian Advocate*, for correcting our mistake in calling the M. E. presiding elders' districts, in Northern India, *missions*. We have also to thank our good brother for a package of missionary tracts—almost as good and telling as if they had been written with a Presbyterian pen. If he chance to find we have appropriated some of them in our own pages, he'll recognize them as orthodox, we trust.

And shall we reciprocate with a suggestion in turn ? One of these tracts, brimfull of valuable facts and figures, as they all are, says : " Judson, of the Baptist Church, was the first American missionary, and arrived there [in India] in 1812." The first American missionary to *India* is doubtless meant, for John Elliot, the Mahews, Brainerd and many other American missionaries had existed long before. All this was understood, and not meant to be ignored in the statement. And perhaps it was known also that Judson was not then a Baptist. But was Judson really *first* in India ? Were not *five*—Judson, Hall, Newell, Nott and Rice—ordained at the same time, February 6th, 1812, in Salem, Mass. ? Did not Judson and Newell sail from Salem, in the "Caravan," February 19th, and the other three from Philadelphia, in the "Harmony," February 20th ? Did not Newell and Judson land in Calcutta at the same time, June 17th, 1812, and the other

three soon after? Is it not as correct to say Newell was the first American missionary in India, as it is to say Judson was?

We have not yet "attained," my good brother—are not "already perfect;" but we'll "follow after" and keep trying.

SELF-SUPPORTING MISSIONARY PERIODICALS.—Since according the credit of self-support to the *Foreign Mission Journal* of our southern Baptist brethren, as the only organ of such boards imposing no tax on the funds contributed for missions, we are glad to learn that the *Heathen Woman's Friend*, the organ of the M. E. Woman's Board, deserves the same credit. Brother Gracy says: "It has only a circulation of 15,000, at 50 cents, postage included, and pays its own way; did so the first year of its existence, and has done so ever since."

Some other organs of our woman's boards may deserve this same honor. We would be glad to know the facts in every case.

"The *Missionary Record* of the United Presbyterian Church of Scotland, has a circulation of 50,000, which is probably larger than any similar publication in the world."—*Dexter's Congregationalist*.

Try again, brother; the figures should have been 56,000. See **MISSIONARY REVIEW**, Vol. II., page 109, and the said *Record* itself.

THE UNION THAT IS TO BE DESIRED.—As one result of the recent union effected between different branches of the Presbyterian Church in Canada, we notice that feeble congregations have already amalgamated in no less than *thirty-seven* cases, reducing to this extent the calls for pastoral service, and rendering each amalgamated congregation better able to support a pastor. We doubt not the effect of such amalgamation is good also on the foreign missions of these churches. Let the different denominations in the home churches unite, and it prepares the way at once for union between their foreign mission churches. Besides the force of example from the union of the stronger parent churches, on whom the mission churches are still dependent, the sympathy and help they need from the amalgamated church, combine to favor the same union between their mission churches. Whereas if a union is first effected in the mission fields, the former channels of sympathy and help from the parent churches become obstructed, and Christendom, as a whole, instead of diminish-

ing her denominations by amalgamation, actually becomes afflicted with a new denomination.

BEQUESTS AND LEGACIES.—James Williams, of Castleton, Vt., left an estate of \$50,000, to go, at the death of his widow, to the Baptist Church at Hydeville, a church too poor to keep up services for many years past. Might not the \$50,000 accomplish more for Christ and souls if used to carry the Gospel to those who never yet heard of it—the church at H. sustaining lay services by meeting to read the Bible and thank God for the blessed hopes and teachings of the Gospel, which are their perpetual heritage?

To the \$5000 Robert Arthington, of Leeds, England, has already offered the A. B. C. F. M., on condition of its beginning a new mission in Central Africa, we notice he has offered \$10,000 more for building a steamer to be used on the Upper Congo, with a view to have the mission established on the upper waters of that river, or some point well inland, accessible by it. Mr. Arthington has also offered \$15,000 to the American Missionary Association, with which to begin a mission in the region of Gondokoro, some 200 miles north of the Victoria Nyanza. Moses P. Page, of the Gilmanton Iron Works, N. H., having given \$10,000 to the A. M. A., towards removing its debt, and a sale of its western lands having canceled the balance of its debt, we hope the society will feel able to accept this offer, and inaugurate the mission without delay.

The late Rev. William Campbell left the reversion of \$10,000 to the L. M. S., for training a Canarese native ministry, in India.

Grace Church, (Prot. Epis.) Brooklyn, took up an annual collection for missions, of \$12,764.

Mrs. Clarissa Cook, of Davenport, Iowa, has left \$100,000 to the Protestant Episcopal Diocese of Iowa, \$50,000 for a home for the friendless, and still other large amounts to various church societies.

Mrs. Jane E. Miller, of Brooklyn, N. Y., has left to various benevolent and church objects, \$23,000.

Mr. Arthur McArthur, of Buffalo, N. Y., left \$250, and Rev. Ralph Bull, of Goshen, N. Y., left \$6000 to the relief fund for disabled ministers.

A. B. Webster, M. D., of Edinburgh, left \$2000 to the sustentation fund, \$2000 to the aged and infirm ministers' fund, \$1500 to the ministers' widows' and orphans' fund, \$1500 to the missionaries' widows' and orphans' fund, and the rest of his property, supposed to be \$50,000, to the Committee for the Highlands and Islands.

Mrs. Harmony Gridley, of Buffalo, N. Y., left \$5000 to be divided equally between the board of home missions, Presbyterian missions at San Francisco, Hamilton College, Auburn Theological Seminary, and Westminster Church, Buffalo; also, \$10,000 to six other public charities.

Emma Streeker left \$10,000 to each of the following, viz.: Church of the Transfiguration, the German Hospital, St. Luke's Hospital, the Society of St. Johnland, the Five Points' House of Industry, the House and School of Industry, the New York Institution for the Blind, the New York Society for Improving the Condition of the Poor, Society for the Prevention of Cruelty to Children, and \$2000 to each of the following objects, viz.: Association for Benefit of Colored Orphans, Orphans' Home Asylum of Protestant Episcopal Church, Nursery for Children of Poor Women, St Luke's Home for Indigent Christian Females, Association for Relief of Respectable Aged Indigent Females, the Sheltering Arms, the free training schools of Women's Educational and Industrial Society. The rest of her estate is to be equally apportioned to the Society for the Prevention of Cruelty to Animals, the Home for Incurables, the House of Rest for Consumptives, the Deaconess' Institution of the Evangelical Lutheran Church, the Charity Hospital (Blackwell's Island,) the Church Mission to Deaf Mutes, the German West Side Dispensary, the Leake and Watts Orphan Home, the Children's Aid Socieiy, the St. Barnabas Home, the Shelter for Respectable Girls, the Young Woman's Aid Association, the Young Woman's Christian Association, the Woman's Hospital of the State of New York, the Woman's Hospital, Fiftieth street and Fourth avenue, and the Society for Relief of Des-

titute Blind. What can have been the religious training and views of one piling up such heaps of money, in the very heart of Christendom, wholly ignoring the moral and spiritual wretchedness of more than 800,000,000 of the race in the hard bondage of heathenism?

T. M. Harvey, Esq., a Natal merchant, has given £20,000 (\$100,000) to Wesleyan foreign missions.

The 39th report of Müller's Bristol Orphanage, says: "Since founding the institution, we have received, simply through prayer and the exercise of faith, more than \$3,920,050."

The Female Society, founded by the late Mrs. Ranyard, has, in 22 years, received \$1,617,985, one-third of it from the poor, for carrying on its benevolent and Christian work. Its workers are in Syria, India, Burma, and Madagascar, as well as in many cities and parts of Europe.

The late Loyal Wilcox, of Hartford, Conn., among other bequests to different societies, left \$2500 to the American Board.

Deacon Asa Otis, of Norwiche, Conn., besides many other large bequests to various objects, left \$10,000 to the American Board, and made it residuary legatee, by which it is expected to receive fully \$900,000 more. We hope this board will be able to begin at once, the proposed new mission in Central Africa.

FRENCH PROTESTANT MISSION IN SOUTH AFRICA.—In our last number, page 108, we mentioned that Mr. Coillard, with his Bassuto Christian helpers, had gone north towards the Zambesi river. It seems that unfriendly chiefs and people have constrained him to continue his marches nearly a thousand miles into the heart of Central Africa, where, on the upper waters of the Zambesi, he has come upon a people called Mokololo, who speak the Bassuto language, receive him and his Christians gladly, and listen to their preaching. These Mokololo emigrated from South Africa, for some reason, some 50 years ago. This new mission of our French Protestant brethren is

some 400 miles west of Livingstonia, and about the same distance southwest of Ujiji, the site of the London Mission, on lake Tanganyika. If the mission proves permanent, it will become another special indication of God's rapidly unfolding purpose to evangelize Central Africa.

Mr. H. M. Parker, (Prot. Epis.,) sailed for Africa October 24th, 1877. We notice he has returned, reaching Baltimore February 7th, 1879, having resigned the service after only about one year in Africa.

PROPER BOUNDARY BETWEEN HOME AND FOREIGN WORK.—Our views on this subject are known, (see Vol. I., pp. 209–221,) and we are not about to enforce them now with further argument. But we deem it well to remind our readers that Presbyterians and Congregationalists are the only two branches of the church in America which still keep Christian work in the U. S. A., under direction of their foreign boards. The Baptists, (north and south,) the Protestant Episcopal, Methodist Episcopal, (north and south,) the United Presbyterians, Cumberland Presbyterians, and all others, (but the two excepted above) so far as we know, place their work among the American Indians, among the Chinese immigrants, and the Freedmen, in the care of special committees, or in the hands of their general Committee on Domestic Missions. Not because such work for the Indians, Chinese or Freedmen of our own country is less important, but because being in a Christian land it can be most efficiently and economically conducted by home agencies under local supervision. This is happily illustrated by an instance reported by a clergyman in Oregon, as recorded in the *Spirit of Missions* for April. The clergyman writes:

“Though living in these United States, we are practically doing the work of foreign missions. We have the oldest Chinese school in Oregon, where, on weekday, from 12 to 15 Chinese are instructed; while, on Sunday evenings, the attendance is from 35 to 50, taught by a corps of five or six devout women, whose faithfulness and self-denial are above praise. It is a work of love, for nothing is charged the pupils. All this is done with the most meagre means at hand, and yet it would lift up your heart to our Heavenly Father if you could hear those men say the creed and the Lord’s prayer, and sing their simple English hymns. It is done so heartily, it would put to shame many congregations whose responses rise no higher than their heads.”

The writer goes on to tell of four Chinese whom he had baptized

(another ready to be)—one a merchant and one studying for the ministry—and adds :

“ I had 13 Chinese and 3 colored people in chapel this morning, * * kneeling side by side with other Christians around God’s altar.”

Here is just the kind of Christian sympathy and faithful work that such “ heathen ” among Christians should elicit. The editor of the *Spirit of Missions* may well commend, as he does, while at the same time properly affirming: “ It is not (and could not) be under the charge of the foreign department of the board.” Let that work be transferred to a foreign board in New York, and instead of further developing and bringing into exercise the Christian sympathy, interest, responsibility and efforts of the present workers, would it not rather dry up all such development, and lessen the efficiency and economy of the work ? Why superintend from a distance what can be so much better done by local efforts and supervision ?

ZULUS.—Christendom has learned, with some surprise, of the resolute, and for the time, successful stand of the Zulus against the British forces sent to reduce them to terms, and compel them to yield to the governor’s *ultimatum*. Instead of tamely yielding, their chief, Cetywayo, rallied his forces, fell upon the British army, killed 500 men and 49 officers, capturing their stores, guns, flag and ammunition. British reinforcements have been summoned from England and the Mauritius, and a more severe struggle is doubtless to follow. What a pity some means could not have been devised to avoid the bloodshed. The Zulus have shown themselves amenable to Christian teaching, both under the labors of American missionaries of the A. B. C. F. M. and those of three European societies—the Gospel Propagation Society, Herman’s and Norwegian societies—and many will think it would have been cheaper, as well as better, to evangelize such a tribe of 150,000 people, than to exterminate or destroy a large part of them in bloody strife.

The *Christian Intelligencer* says—

“ The Dutch began about ten years ago to interfere with violence with a most successful mission conducted amongst the Basutos by the Reformed Church of France. This mission had gathered some thousands of the natives into Christian churches. Upon the pretext that the mission afforded a refuge for their enemies, the Dutch assailed these churches with an armed force and scattered a number of

them. Within the past year the Dutch have put obstacles in the way of a missionary expedition of Christian Basutos, headed by one of the French pastors, which started to carry the Gospel to tribes farther in the interior. It is not improbable that the loss of the Transvaal is a providential punishment of this persecution of a sister church."

Since writing the above, we have received a file of papers fresh from Port Natal, by the kindness of a friend born among the Zulus, and still cherishing for them the warm interest of a young missionary purposing to spend his life in efforts to elevate and win them to Christ. The details of the bloody battles, sufficiently confirming the statements already made public, have not interested us so much as have the apologies for the war made by the British officials. Some attempted justification of the war would, of course, be expected both in Great Britain and elsewhere, and these papers present a very elaborate statement over the signature of the "High Commissioner," Sir Henry Bartle Frere, making out, it is to be presumed, the strongest possible case against the king of the Zulus. And yet we notice that the commission appointed to investigate and report on the territory in controversy felt constrained to decide that "the greater portion of the land in dispute between the two rivers, of which the Zulus had lately taken forcible possession, had never ceased to belong of right to them;" and the high commissioner endorses this decision. Such being the case, we must confess our amazement that the British authorities did not leave the Zulus alone in their rightful possession, and give notice to all white obtruders in that territory to choose for themselves between Zulu and British rule, and act accordingly. How the British authorities, after such a decision, could "reserve the private rights" of settlers in that Zulu territory, and undertake to protect them, we do not see. Another matter of interest, from our missionary standpoint, in this bill of charges against Cetywayo, is the capital made out of his opposition to missionaries. It occurs in the 13th paragraph of this labored document.

"'Certain declarations were followed up,' it says, 'by a course of intimidation pursued towards European missionaries, Germans, Norwegians and English, who had been long settled in the country, with the full permission of Cetywayo's predecessor. Three, at least, of the missionary converts were, on various pretexts, killed ostensibly by the king's order, and certainly by his tacit permission and sufferance; others were threatened and hunted out to be killed, and the missionaries and their remaining adherents were driven to fly from the country for safety.'"

This seems, at first sight, to make the character of King Cetywayo as dark as his skin, especially when we call to mind the cordial "permission given to them, many years before, to live and teach in the country." But what changed Cetywayo's bearing towards the missionaries? Was it not this persistent trespass on his territory and rights by the white settlers from the Transvaal, and the attempt to enforce and perpetuate this injustice with the whole power of their governments and armies? Is not the fact of his former friendly bearing towards the missionaries sufficient proof that he would have continued this bearing but for this aggression and injustice by the white people? Does any Protestant blame the Japanese government for expelling the Jesuits when it found them plotting against its interests? The analogy is not strict here, for Cetywayo did not find the Protestant missionaries plotting against him, we may presume; and yet, when he saw their countrymen trespassing on his territory and rights, backed by political authority and military force, what wonder he began to look with suspicion and apprehension on the missionaries as the forerunners if not the abettors of the wrong to which he was being subjected?

And have we not here a favorable standpoint from which to estimate much of the twaddle spoken, written and published, in some quarters, about the necessity of subjugating heathen nations before we can evangelize them? Were not the American Indians much more amenable to evangelizing efforts while treated kindly, with no attempts to subjugate them, than after such attempts? Did subjugation precede the evangelization of the Sandwich Islanders? Has not the Gospel proved "the power of God to salvation," under native governments in Burma, Siam, Madagascar, and elsewhere? And are not the evils still existing in Christendom, and especially the injustice and oppression exercised by powerful so-called Christian nations, the greatest present hindrance to the world's evangelization? Pertinent to this view of the case are the comments of our friend, who writes:

"It would have been better for the missionary work had South Africa never come under foreign rule. The Bechuana tribes and the Zulus might have been evangelized just as well as the Hovas of Madagascar have been. But as matters now are, Zululand and all South Africa must become subject to Great Britain, for the missionaries are now looked upon as all one with the rest of the white people, and the sure forerunners of British rule and the British tax-gatherer."

CENTRAL AFRICA—C. M. S. MISSION.—After some four months of silence, causing no little concern, letters have reached the Mission House, London, from Messrs. Wilson and Mackay. Mr. Wilson had not seen a white person for a full year, while Mr. Mackay was on his long and weary march from Zanzibar. He at length reached Kagei and repaired the “Daisy,” and was about to set sail for Uganda, when Mr. Wilson reached him at Kagei. Both these men have been furnishing new examples of patient perseverance, courage and self-sacrifice in the work of missions. Mr. Mackay, entirely alone, leaving his people and weapons at Kagei, visited King Lukonge, who last year had killed Lieuts. Smith and O’Neill, and the result of the interview gave hope of the restoration of friendly relations.

But since the date of these letters from Messrs. Mackay and Wilson, the sad news has come *via* Zanzibar, that Mr. Penrose, of the new reinforcement, has been murdered in the Unyamwezi country, and also 62 natives who were with him. The cause and circumstances of the murder have not become known, as yet, but it is supposed to have been for plunder. The *Pall Mall Gazette* reports that the Abbe Debaize, sent out by the French Government, while *en route* to Ujiji *via* Unyanyembe, came in collision with some Unyamwezi men who had 10 tusks of ivory which they had plundered from an Arab caravan, and who were spying out his position and circumstances with a view to bringing a gang of robbers upon him. The Abbe seeing their purpose, struck first, killed the men, and took the ivory and two women on with his party to Unyanyembe. After this event, a church missionary party, under the lead of a missionary supposed to be Mr. Stokes, came, and perceiving the danger of being attacked by a robber chief, the party took another road, by Juvn, and thus avoided him. But a second party, under Mr. Penrose, soon after came and fell into the hands of this plundering chief and perished; not without resolute resistance and valiant fighting so long as their ammunition held out. Very likely later advices may modify this statement of the *Gazette*.

Later and official statements confirm the report of Mr. Penrose’s murder, though not of so large a number of his porters. Most of these seem to have thrown down their loads and escaped by flight, only Mr. P. and a few of his men from the coast having been killed.

The *American Missionary* says:

"Mr. Stanley strongly advocates the construction of a railway, which would be about 500 miles in length, from a point on the east coast to the southern end of the Victoria Nyanza. Another railway 150 miles long would bring us to Lake Tanganyika, which has a water-way of about 330 miles, and another 200 miles long to Lake Nyassa, which gives many hundred miles of water-way. A fourth short railway would lead to the navigable waters of the Shire and the Zambesi, which flow into the sea. These link-lines of railway would open up about 1300 miles of splendid navigable water. Connect these lines also with the sources of the Congo or Livingstone river, and a chain of trading posts is possible across the continent to the west coast. The value of this new market to English and American merchandise would thus be immense, and the speedy downfall of the slave trade be made sure."

"African research, in its relation to commerce merely, is being taken up with energy in the three principal emporiums of the Mediterranean—Genoa, Marseilles and Trieste. The experienced African traveler, Dr. Mattenci, has started from Genoa at the head of an expedition fitted out at the charge of a number of Italian merchants. He goes through the Suez Canal to Suatin and Matamma, in the southwest of Abyssinia, and will penetrate, if time and circumstances permit, into the Galla Lands. Almost at the same date an Austrian expedition leaves Trieste, under charge of two marine officers, Pletsch and Pizzighelli. They propose to remain for above a whole year in Shoa, in order to make an exhaustive study of its capacity for export and import trading, and to return a complete report to a number of eminent Austrian mercantile firms. From Marseilles, lastly, several representatives of commercial houses in southwestern Europe have been despatched to the Red Sea, Shoa, and Abyssinia, with similar instructions."—*African Times*.

MISTAKEN P. O. RULINGS.—All interested in the circulation of periodicals, owe a vote of thanks to Mr. Charles Hutchings, of the *Missionary Herald*, for his successful fights against the wrong rulings of the P. O. department.

1. Finding he was obliged to pay on copies sent to subscribers in Boston, about five times as much postage as on the same number of copies sent to San Francisco, or any other distant point in the U. S. A., he arranged to have the *Heralds* for Boston subscribers mailed by a book agent, just outside the city postal delivery. The P. O. department ruled against this, but Mr. H. carried up his appeal, and Attorney-General Devens accorded the right claimed.

2. The January *Herald* contained a printed business slip, on seeing which, the Postmaster of New York stamped every copy with, "Inclosure in violation of law," and collected 6 cents' postage on each, quoting

“Rulings” in justification, and the department at Washington sustained him. Mr. Hutchings took the case in person, to Washington, and Postmaster-General Key and Judge Freeman admitted the error of the former rulings, fully justified Mr. Hutchings, and the New York Postmaster corrects his ruling and refunds the 6 cents per copy wrongly collected. Surely, it is time we had a postal code which the P. O. authorities themselves, at least, can understand. We hope the bill before Congress, or one still better, will be speedily adopted.

DISCOURAGING.—We seize so gladly upon all facts and indications of progress in the foreign work, that we are in danger of giving too little prominence, in our thoughts and prayers, to such cases as the following, viz. :

“We have been sorely tried by the defection of Deacon Boaz. He was the senior deacon, quite a high chief, and a man of influence. He had, for some time, caused me much pain by his half-heartedness. After the ‘Star’ went away, he became angry, and deliberately went into wickedness. We have had grievous falls before, but no case of deliberate defection. We bore with him for some time, but at last were compelled to excommunicate him, and with him go 8 or 10 of his followers, who were church members.”

This comes from Rev. R. W. Logan, of the A. B. C. F. M., on Ponape. We do not pray frequently and earnestly enough for young converts gathered from heathenism.

THE BLOOD OF THE MARTYRS, &c.—Some two years ago, in Negadah, 24 miles north of Lusor, a nominal Christian sheikh *beat a Copt to death*, because he persisted in meeting with two or three others to read and study the Bible. The seed thus sown is now springing up in Negadah and neighboring towns. The missionary in charge, with much joy, reports a most encouraging and wide-spreading work.

THE SOUTHERN PRESBYTERIAN FOREIGN BOARD—Reports 46 converts in 1878, at Matamoras and Brownsville, and 50 children baptized. This board is still greatly crippled from lack of funds, having had to “cast adrift three or four of our principle stations, in about 2 years,” they say, “probably never to be taken up again by our church.”

CHINA—BAPTISMS.—Twenty-three persons have recently been baptized in Great Valley District, China, where persecution has been so severe.

JAPAN.—Statistics furnished by the convention of May last: Missionaries, 104, including 38 unmarried women; principal stations, 35; out-stations, 59; organized churches, 44; church members, 1617; pupils, boys and girls, 829; theological students, 173; in Sabbath-schools, 1856; ordained preachers and teachers, 9; other native agents, 149; contributions of native Christians last year, \$3552; medical patients treated, 18,000.

The M. E. missionary, Rev. M. C. Harris, acting as Professor in the Agricultural College at Sapora, Japan, has recently received into the church 17 of the students, and 62 persons have been received into their church at Nagasaki, among them prominent merchants and men of influence, and 28 more at Shinsu.

PROGRESS IN ORISSA, INDIA.—The Rev. Mr. Marshall, of the American Free Baptist Mission, reports the following as the result of more direct personal effort:

"I rode to a market 7 miles away, and brought one man home with us, who told us of 10 families in his village that would become Christians, *if we would receive them*. I was surprised to learn that there could be any doubt on that point. Had we not, year after year, stood in the market-place and invited them to come? Yes! Then why did he say 'if we would receive them,' they would come? Simply from the fact that they wanted a demonstration of the desire, on our part, more than words would convey. When I reached out my hand, and took his in mine, he sprang like a child, into my arms, and embraced me as a child would its parent. When the word went about that we '*received*' the people, they came—in one village, 10 houses; in another, 10; another village was represented by a prominent Brahmin, who came with 20 of his neighbors to eat with us. From him we learned that between 200 and 300 families had broken caste, and wished to become Christians. I asked him how long he and his neighbors had been thinking of becoming Christians. He said for 4 or 5 years, but more especially since getting some books from a native Christian, and some instruction along with them, 2 years ago. For more than a year, they had been ready, but did not know whether we would *receive* them or not. Their joy knew no bounds, when we took them by the hand and assured them of our ardent love for them, and told them how exceeding glad we were to receive them in the name of Christ.

"All these are in good circumstances, and some of them are called rich by the natives. There is no famine there; no want for the comforts of life. They have never, to my knowledge, received one pice from us. The books they have learned of Christ out of, were paid for by them. They are of good caste, generally, and are among the more intelligent classes of the community."

KAREN CONVERTS OF THE AMERICAN BAPTIST MISSIONARY UNION.—In the *Baptist Missionary Magazine* of February, 1879, we find an article entitled "Self-Support in the Karen Missions."

The whole number of Karen churches is stated to be	.	.	.	394
" " ordained native pastors,	.	.	.	98
" " unordained native pastors and preachers,	.	.	.	274
" " converts baptized in 1878,	.	.	.	1,251
" " living church members, January, 1878,	.	.	.	19,915
" " village schools,	.	.	.	200
" " pupils in schools,	.	.	.	4,311
Total Karen contributions for religion and education,	.	.	.	(Rs.) 72,695
Total appropriations of the Baptist Missionary Union to Karen work,	"			66,094

These are mostly the returns for 1877.

Fully nine-tenths of the 394 churches are said to be entirely self-supporting; and for the entire work of the churches and schools, including all that is done for evangelizing the heathen, the Karen contributions are to those of the American Baptists as Rs. 72,695 are to Rs. 66,094.

We do not wonder a writer in *Frazer's Magazine* says :

"There is probably no Christian mission in the world which has met with a more complete success than that of the American Baptists to the Karens of Burma. Their reception and progress have been almost like that of an invader, entering unopposed into a land flowing with milk and honey. * * Nor has this success been a mere flash in the pan, the fruit of sudden enthusiasm. Considering the means at its command, the mission has made steady and satisfactory advances, and has done more than would have been possible to any secular agency, to improve the social status of this interesting people. * * In the early days of the mission, the zeal of its founders led them to devote immense labor to the translation of the Christian scriptures into the Karen dialects; and finding that no written character was in existence, they even invented one for the purpose, modeled on the Burmese, and printed in it thousands of Bibles, tracts, and school text-books."

Of the present status and outlook of the work in Burma, one of the missionaries writes :

"It is as if the gospel leaven, which has been working these many years, has at length affected the whole mass of the people. Never before was there such a general uprising of the Henthada Karens in favor of Christianity. It is not simply that the heathen listen well when talked to, but they manifest an inquiring spirit, and seem weary of their heathenism. Many seem to realize that the religion of Jesus Christ is just what they need, and what, sooner or later, they must have. They say: 'We are coming; we are surely coming; we are almost ready.' From all directions come calls for preachers far beyond our ability to supply."

We are glad to see that the thank-offerings of the Baptist churches for the gracious work among the Telugus had amounted to \$6000 on the 1st of January.

And yet the Burmese are said to spend more money every year on their Sway Dagong, or Golden Pagoda, than all the Baptists of America give to evangelize the world.

AMERICAN BAPTISTS IN CHINA.—Our Baptist brethren are having success in China, too. 120 baptized at Ching-Chew-Foo in a few weeks; 100 more asking baptism, and many hundreds wishing to learn, and ready to be taught.

INDIA.—Rev. Mr. Clough, of Ongole, writes, January 9th, 1879:

"On a tour of 18 days last month, I baptized 367. I found the converts doing remarkably well, better than I ever dared to hope, although my hope, I always thought, was pretty large."

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH (NORTH).—One aim of this REVIEW is to note the progress of each branch of the church in foreign mission work from year to year. We gave the figures of this church for 1877, in our Vol. I., pp. 20, 25. The corresponding figures for 1878 are:

	1877.	1878.	GAIN.
Missions,	26	26	0
Ordained ministers,	120	124	4
Assistant male missionaries,	9	9	0
Assistant female missionaries,	172	181	9
Ordained native preachers,	52	55	3
Native licentiates,	102	109	7
Native helpers and teachers,	457	484	27
Native communicants,	9,632	10,391	759

The home force of this church was :

	1877.	1878.	GAIN.
Ministers,	4,801	4,901	100
Churches,	5,153	5,269	116
Communicants,	557,674	567,855	10,181
Income of foreign board,	\$473,371 78	\$463,851 66	
Debt at close of fiscal year,	43,032 99	47,329 26	\$4,296 27
Contributing churches,	2,804	2,810	6
Non-contributing churches,	2,349	2,459	110
New home churches organized,	106	164	58

The income is taken from the annual reports of the board. We are glad to notice a gain of 6 contributing churches, though it is not creditable that the non-contributing churches have increased by 110. Only a little more than half the Presbyterian churches give anything to foreign missions. The contributing churches are 217 less now than in 1872. The non-contributing churches are 698 more now than in 1872.

COMPARATIVE VIEW OF THESE MISSIONS IN 1877 AND 1878.

MISSIONS.	American Missionaries.		Native Communicants.		Net gain.		Gain per cent.	
	1877.	1878.	1877.	1878.	1877.	1878.	1877.	1878.
American Indians.....	7	8	1,763	1,348	168	415 loss	10 $\frac{1}{2}$	23 $\frac{1}{2}$ loss
Mexico.....	4	5	2,500	2,619	200	119	8 $\frac{3}{4}$	4 $\frac{1}{4}$ gain
South America.....	12	12	879	977	108	98	14	11 $\frac{1}{6}$
Chinese in California..	2	2	70	107	6	37	9 $\frac{3}{8}$	52 $\frac{2}{3}$
China.....	24	23	1,319	1,516	162	197	14	14 $\frac{9}{10}$
Japan.....	3	6	255	477	137	222	116	87
Siam	7	8	108	123	46	15	74	13 $\frac{2}{3}$
India.....	32	30	761	802	8 loss.	41	5 $\frac{1}{3}$
Persia	9	10	840	1,134	80	294	10 $\frac{1}{2}$	35
Syria.....	12	12	573	664	75	91	15	15 $\frac{9}{10}$
Africa	8	8	564	624	81	60	16 $\frac{3}{4}$	10 $\frac{2}{3}$
	120	124	9,632	10,391	1,055	759	12 $\frac{1}{2}$	7 $\frac{1}{2}$

This table may well be studied. The serious falling off in communicants (415) among the Indians, is attributed in the report to deaths, exclusion, and "there is reason to believe that the returns were too large." But from so small a band (1763) a reduction of 415 in a single year, instead of the advance we look for, is, to say the least, remarkable, to say nothing of regret that returns can be so readily discredited by those who publish them. The gain of 4 American mis-

sionaries in the year, seems very small, compared to the great advance needed. And there must doubtless be some allowance for absentees, even from the 124 reported. In India at this writing, there are only 25 American ordained missionaries.

But the friends of missions can study this table for themselves, and we will only mention further, now, the strange fact that instead of a decided increase in the percentage of all the converts gathered into the churches each year, as is the normal rule in healthy missions, the percentage of increase in the missions of this board is diminishing every year. For the three years past the percentage of accessions to the churches has been :

1876.	1877.	1878.
$24\frac{3}{4}$	$12\frac{1}{3}$	$7\frac{7}{8}$

NATIVE CONVERTS IN THE SERVICE AND PAY OF THE MISSIONS.

MISSIONS.	Communicants.	Native Employés.	Per cent. of converts employed.	
			1878.	1877.
American Indians.....	1,348	20	$1\frac{1}{2}$	$0\frac{3}{5}$
Mexico.....	2,619	29	$1\frac{1}{9}$	$0\frac{9}{10}$
South America.....	977	22	$2\frac{1}{4}$	2
Chinese in California.....	107	5	$4\frac{3}{4}$	$7\frac{1}{2}$
China.....	1,516	107	7	$6\frac{7}{10}$
Japan.....	477	3	$0\frac{3}{4}$	$0\frac{1}{2}$
Siam.....	123	11	9	$4\frac{1}{2}$
India.....	802	161	20	22
Persia	1,134	136	12	18
Syria	664	135	$20\frac{1}{3}$	$22\frac{3}{10}$
Africa	624	19	3	$3\frac{1}{2}$

In this table we have appended (in last column) the percentage of converts in mission pay last year, that the improvements may readily appear, both in the increased percentage in missions employing too few, and also in the diminished percentage in those where too many are employed. There is ample room for still more improvement, especially in the Indian, Syrian and Persian missions. We still regard the employment of so large a proportion of converts with missionary money as a serious hindrance to the desirable development and independence of native churches—a binding of heavy burdens and a fastening of iron shoes on the infant churches in those mission fields. What hope is there that those feeble churches will ever become able to support

so large a proportion of their communicants as Christian workers, and on salaries now given by the missions, so much above the average means of support enjoyed by their peers—the other communicants in the same churches who earn their subsistence by day labor and secular pursuits?

VII.--LETTERS FROM MISSIONARIES AND NATIVES.

THE country between Mombasa and the Victoria Nyanza has been little explored. In 1848-9, Mr. Rebman made three journeys as far as the kingdom of Chagga, best identified on the maps by the lofty mountain Kilimanjaro, capped with perpetual snow, and occupying about the centre of the kingdom. Rebman tells us of a king by the name of Mamkinga, whom he visited at Madjamo. Baron Vonder Decken, in 1863, visited another king by the name of Mandara, at Moche, his capital, who ruled over a portion of the same country. Mr. New, of the United Methodist Mission at Ribe, visited this same Mandara in 1871, and furnished a graphic account of him and his people in his "Wanderings in East Africa."

Sadi is an Arab trader of no little notoriety in that part of Africa, and traverses extensive regions. When starting on one of his journeys from Mombasa to the Chagga country about a year ago, Sadi was requested by Captain Russell, then superintendent of the C. M. S. mission at Mombasa, to give his compliments and salutations to King Mandara, and ask him if he would like a teacher to be sent to him. Sadi gave his message, and Mandara sent back the following letter to Captain Russell, in Arabic, viz.:

"In the name of God, the bestower of great mercies and small mercies. This is to go to the very honorable man who is a well-honored possessor of equity, brother Captain Russell, Englishman. The peace of God descend upon you.

"If God please, let peace descend upon you. The mercy of God and much mercy of God. After this I let you know I have seen your salaam. It has come with Sadi. He has told me your salutation and I like it much, but I did not believe it because I have not seen any present from you.

"Well, now I want to say, if you desire children to teach we shall give them to you; and I also shall learn, with all my people, if you really do want. Meantime send me a book. Mind you don't forget it. With honor this is written by a weak man, King Mandara, the son of the King Ditia, son of King Nazuma, son of King Saliko."

How can Christians, bought with the blood of Christ and commissioned to teach His gospel to every creature, delay to accept such a call?

EXPLORING PARTY IN WESTERN AFRICA.

We are glad to see reports from Messrs. Comber and Grenfell, of the English Baptists, who have been exploring a site for a new mission up the Congo. They reached San Salvador on the 8th of last August, and spent some three weeks at that place. This is the capital of the Congo country, and it seems to have been the original purpose to establish the mission at that place. But the first impressions of the missionaries were not favorable, and they decided to continue their journey farther inland. During the three weeks they remained there, however, their views somewhat changed, and the king, Totola, invited them to establish their mission there. But deferring their ultimate decision, they prosecuted their journey inland as far as Makuta. On this journey, seldom made by a white man before, they met with some delay and difficulty. King Totola had furnished carriers at San Salvador, and sent his own nephew with them, but at Lembelwa the carriers demurred to going farther, and caused delay; but finally yielded and went on as far as Moila. Mr. Comber writes :

"They expressed themselves afraid to go to Makuta, as we had no guns, except the two or three that we always carry in traveling. We had frequently been told that the chief of Makuta objected to white men's visits, and would be likely to fire upon us; but this we never believed. Still our carriers were really afraid, and after railing at them for their fears and trying in vain to induce them to go on, we paid them and let them return. * *

"We stayed two days, when the soba, or chief, let us have 24 carriers, and we pursued our journey; three of the San Salvador men, one of them the king's son, electing to go on with us. While waiting at Moila, we sent off two ambassadors to the king of Makuta, telling him who we were, and that we wished to visit him and go on from his country to the river. [Congo.] One of those ambassadors was a San Salvador man, named Maloka, who accompanied Granby, and has a slip of paper from that traveler recommending him to any other expedition going into the interior. Maloka is a fine, honest, simple-minded, but determined fellow, who was always faithful, and if the grace of God touches his heart, I think he will make a useful and earnest Christian."

At Banza Umputa, half the four stages to Tungwa, the largest of the Makuta towns, they met one of their ambassadors returning from the king with the message :

"What do the white men want, coming every day to my country? Let them come and see me."

And yet Mr. C. writes :

"The only white men who had ever been near him were Granby and Stanley, and of the latter he had only heard from his neighbors, the Babwende, I suppose. In two days from Banza Umputa we arrived at Tungwa, and it was with no ordinary feelings of gladness and thankfulness that we looked down from the brow of a hill into the largest and prettiest town we had yet seen in

the district; in fact, the neatest and prettiest town I had seen in Africa. An irregular cluster of some 200 houses, some of them but half revealed amongst the beautiful foliage of some trimly kept trees, planted by the people themselves as ornaments to their town, lay in the valley at our feet. This was Tungwa. I had never before seen a designedly pretty town in Africa, and was scarcely prepared for so much real taste and neatness. The streets and squares were well kept, and are probably frequently swept. Regular groves and fences of a tree bearing a pretty purple and white flower, divided off the town, and a pretty river of delicious water—a branch of the Quiloa—winds round the east and south of the town. Now no European had before entered Tungwa. Granby, with his expedition, had stood upon this hill, after traveling 300 miles from the coast. He had seen the pretty sights we saw, but beyond the brow of the hill he was not permitted to go; and he had to return, the king of Makuta not allowing him to enter any Makuta town. And so it was with exultant feelings that, surrounded by some hundred people who had come up the hill to meet us, and listening to the welcoming drums of the town below, we saw our carriers donning their best bit of cloth and finery, and our own cameroons boys putting on clean shirts, preparing to make a striking entrance into the town.

"As we strode down the hill and crossed the river, which is about 20 feet wide and from 2 to 6 feet deep, more of the inhabitants gathered about us, curious and fearless, but not impudent, and we followed our good friend Matoka into the centre of the town, and found that the people were in a great state of excited curiosity. Some hundreds formed a half circle at the front of the house, under the eaves of which we sat, and they were eagerly pressing upon one another, and gazing at us with that intense, wondering gaze which I had before encountered at interior cameroons. One fine-looking old woman especially interested me, who took her pipe from her mouth and looked at us long and silently, with piercing eyes and half-opened mouth; and this old woman was nearly always amongst the crowd, constantly sitting at a respectful distance from our tent, during the four days of our stay at Tungwa. It was interesting and pleasant, too, to see the frequent family resemblances between one and another, a thing I had not noticed before in Africa, except among a few cameroons families. But most interesting were the children. Some half-a-dozen boys, about 8 to 12 years of age, with frank, open faces, bright, lustrous eyes and well-formed heads, I became quite attached to, and longed to have the task of teaching and training into disciples of Christ. We found these boys to be very quick and intelligent when we tried to teach them.

"After waiting about half an hour the son of Saba made his appearance, dressed in a red and black plaid wound round his body and over his shoulder, a military coat and a military cocked hat. He advanced slowly to the sound of drums and bugles, his people forming an avenue at his approach. When he reached within a dozen paces, he stepped briskly forward from the umbrella held over him, and lifting his hat and making a good bow, shook hands with us. He had come to conduct us to the Saba, his father, by whom we were

grandly received ; indeed, in a more stately and striking manner than by the king of Congo. He was sitting on a bamboo native chair, dressed much in the same style as his son, and was surrounded by musicians. He rose from his seat on our approach and advanced to meet us, while his band made such a deafening noise that our efforts to speak to him were in vain. The musical instruments consisted of some large drums, about 6 cornets and bugles, and 7 ivory horns ; these horns were each of a whole tusk, and gave forth very softened and sweet sounds.

" As the Saba had nothing but leopard skins to offer us to sit upon, and the music was almost too much, we retired, asking him to visit us in our tent. This he did, with his son, soon after, when we explained why we had come. He thought we were traders and had come from Ambriz to buy ivory, and seemed scarcely to believe us when we told him we had never bought a single tusk, and only wanted to teach black men what was good ; he had no experience of missionaries before. We stayed at Tungwa four days, sending our carriers back to Moila, and hoping that the Saba of Tungwa would give us carriers to the river, (which we understood was two days' distance,) or enable us to return."

It was the wish of this missionary party to reach the Congo at Stanley's Pool, from which point it is navigable far into the interior. It is on this part of the Congo or Livingstone river that Mr. Arthington would have the American board undertake to enter Central Africa from the west, and found a new mission ; and for building a steamer for this purpose he offers the board \$10,000. Had Messrs. Comber and Grenfell been able to go on to the river, the knowledge thus gained would have been timely and welcome ; but the fears and superstitions of this Makuta king and his people prevented any further exploration on this visit. The missionaries greatly longed to make Makuta the headquarters of a mission, but the king and people feared " drought, famine, pestilence," and all possible evils from the white men's residence ; nor less if they helped them on towards the river. At length they were told distinctly, though courteously, to go away, and had no alternative but to retrace their steps to San Salvador. But Mr. Comber writes :

" I am very hopeful that after, say three visits, [to Makuta] we shall be allowed to have a station in this interesting place. * * The people speak the same language as at San Salvador, and the two tribes are on friendly terms, Totola, of Congo, being the more influential man of the two, although the Saba of Tungwa is the richer by far, trading extensively with the Babwende and Mpumbu people. * * Food at Makuta was plentiful and cheap ; yams, cabbage, onions and plantains being easily bought. * * The people have some large, lean sheep, goats and pigs, but no oxen. * * The climate of the whole district seemed delightful at that season of the year ; going out of the tent, at early dawn, into the cool, bracing air, being just like taking a refreshing cold bath. Indeed, all the time of our traveling in Congo and Makuta I had no fever whatever, and felt strong and vigorous, the only trouble being the 'jigga,' a horrible little insect which burrows beneath the skin of the feet."

On returning to San Salvador the missionaries found King Totola ready and anxious to have the mission established at his capital, and they express their decided views in favor of making that their headquarters, establishing other stations at Makuta and other points as the mission shall grow in strength and in favor with the chiefs and people of the country.

Mr. Comber, having visited England, has found the Baptist Churches warmly interested in his new mission, and with two new missionaries is about starting back to San Salvador. As a pleasant illustration of the influence of interest in foreign missions in deepening the piety of Christians, and vitalizing home work, we give a brief letter from a Cornish hamlet to the mission Secretary:

"For some months past we, a small handful of poor Cornish folk, have met in an old barn to pray for the Congo mission. Our prayer has been for *men and means—more of both*. Our meetings have indeed been seasons of blessing to us, and while praying for God's work in far-off Africa, two young men, quite unconcerned about their own salvation when they first came, have since given themselves to the Saviour. Dear Mr. Baynes, do urge more prayer in connection with this most blessed mission work. We send £2 [\$10] for the Congo mission."

Another letter says :

"We are two farm laborers. For the last four months we have met at each other's cottages once a week to pray for the Congo mission. We long to see Africa won for Christ. A few of our neighbors join us, and we have a Congo mission box. Times are very sadly with us now, but we send 10 shillings [\$2.50,] the result of our little meetings. The dear Lord, we hope, will accept it."

We congratulate our Baptist friends and Mr. Arthington on the favorable result of this new enterprise thus far; and all in Christendom who, loving Christ and the souls of the heathen, learn of this undertaking, will pray for the speedy founding and success of this mission.

VIII.—ANSWER TO THE FOREIGN BOARD REQUIRED BY GENERAL ASSEMBLY.

[RESUMED FROM VOL. I., PAGE 325.]

"Speaking the truth in love."—*Eph. iv., 15.*

[Our readers will kindly bear in mind that this answer was presented to the Presbyterian Foreign Board, October 3d, 1877, and that having consented to give a copy of it, either in manuscript or in print, we publish it in this REVIEW, hoping it may thus become more widely useful, inasmuch as it deals with many points of common, and perhaps equal, interest to all organizations for the conduct of foreign missions, and perhaps, indeed, to home missionary and all benevolent boards and societies as well.]

"The third proposal of my paper is as follows, viz. :

"*III. Moved, that the following sentence in the minutes of general assembly of 1875, page 494, viz., that Bro. Ellenwood's "tour" around the world "involved no expenditure to the current income of the board," is a mistake which we regret, and enjoin it on our foreign board to guard against such mistakes in future."*

"On this proposal, which I made to the assembly, I remark :

"1st. Please notice that the word 'tour' in this quotation from the minutes of assembly, is not identical or synonymous with the traveling expences of said tour. Had the statement been that the *traveling expenses* of the tour were not taken from the current income of the board, it would doubtless have been correct. But the statement of the minutes is 'it,' viz., the *tour* itself, as a whole, 'involved no expenditure to the current income of the board.' This statement I thought incorrect. I called it 'a *mistake*,' and still call it so. In the *New York Evangelist* of June 7th, 1877, Bro. Field tells us the traveling expenses of this tour of the Secretary around the world were met 'by private contributions, six members of the [foreign] board contributing * * personally.'

"In regard to these 'private contributions,' allow me to ask : When we missionaries desire to solicit help for special objects in our mission work—worthy objects, too, in themselves—do you not often dissuade or refuse us, on the ground that if we get contributions for such special objects they will lessen the current income of the board ? Did you not, at first, refuse Bro. Chamberlain's request to solicit contributions for a theological school in Brazil, on this ground ? And have you not the same reason to believe that those private contributions for Bro. Ellenwood's traveling expenses diminished the current income of your board that year ?

"2d. Again, what was the source of Bro. Ellenwood's *salary* during his absence on that tour around the world ? Was that met by private contributions ? I notice the aggregate charge that year, in your annual report, for the salaries of the four executive officers, is \$15,000. Now, if Bros. Rankin and Lowrie drew only \$3000 each, and Bro. Irving only \$4000, then must not Bro. Ellenwood have received the remaining \$5000 ? And as he was not at work in the mission-house, or among our home churches, while on that tour, must

not his salary be reckoned to the tour? Should it not be placed to account of the tour, though it came from 'the current income of the board?'

"3d. Again, in your MS. minutes, page 380, I notice you voted \$200 a month (\$2400 a year) to Bro. Eddy for doing Bro. Ellenwood's office work at the mission-house, in the latter's absence on this tour around the world. (I might ask the reason for this difference in salary—Bro. Eddy's, a missionary, less than half Bro. Secretary's when doing the same work? Also under what head was this salary of Bro. Eddy aggregated in your annual report? Was it included in the \$4874 expended that year for clerk-hire, or in the general expense of the Syria mission? But waiving these and other inquiries) these \$200 a month to Bro. Eddy are really caused by, and chargeable to, Bro. Ellenwood's tour, are they not? And am I not right, then, in calling that sentence in assembly's minutes of 1875 'a mistake?' Can we call it by any gentler name? I did not say you, the foreign board, made that mistake. Bro. Field ran his lance against a wind-mill of his own invention when he intimated in the *Evangelist* that I said so. The sentence I called a mistake I quoted from the minutes of general assembly. It was probably the mistake of the standing committee in whose report it occurs. But as you and your Secretaries knew all the facts of the case—knew that the said statement was not correct—ought not your corresponding members present in that assembly to have noticed that mistake and corrected it on the spot? Should we not regret that mistake? Is it creditable to the Presbyterian church to have such a mistake fixed permanently in the minutes of general assembly? In view of this mistake, is it not quite proper for general assembly to enjoin it upon you to guard against such mistakes in future?

"If I thought it possible, you might regard the \$5000 or \$6000 'expenditure to the current income of the board' involved in Bro. Ellenwood's tour, under the second and third items above, too small a matter to be called a mistake, or to require correction, I should only need to remind you that 'He that is faithful in that which is least, is faithful also in much.'—Luke, xvi., 10. Besides, is not that part of the expense of this tour around the world, involved in the two salaries, much larger than the mere traveling expenses of the Secretary, provided by private contributions? Is it not correct to say the *greater*

part of the expense of Bro. Ellenwood's tour around the world was an expenditure to the current income of the board?

“ RESPONSIBILITY OF STANDING COMMITTEES.

“ For such mistakes of standing committees as I have here pointed out, must not the church regard the board, also, as having a manifest responsibility? And yet I am not at all disposed to apologize for the part the standing committee of 1875 had in this mistake. Doubtless, they took somebody's word for the correctness of their statement; but if there is any virtue in having auditors of accounts and standing committees of general assembly to examine records and reports, their value depends on their being sharp enough and faithful enough to examine, discriminate, and judge of words and phrases, figures and accounts, for themselves. What right have they to assume them to be correct because they are the words and figures and statements of good men? If the fact that you are good men, with motives above suspicion, is to be received as evidence of infallibility, then why have auditors and standing committees at all? And here, dear brethren, let me say, in passing, and with all due respect to you and to general assembly, it seems to me you ought not to appoint your own auditors, and one or both of them members of your own body. If you are to be trusted to audit your own accounts, by one or two of your own members, or by men whom you may please to choose, why may you not as well be trusted without any auditors at all? The solecism involved in this your present practice, would scarcely be exceeded by your appointing the standing committee on foreign missions, and from your own body, also, at each general assembly, to examine and report to assembly, on your minutes and reports. I claim to have as absolute confidence in your intelligent and admirable Treasurer as any man living has, or can have, and yet the *clerical* error of \$6000, in the expenses of one of our India missions, as printed in the annual report of 1875, shows the possibility of more vital mistakes.

“ As to our standing committees on foreign missions, even when appointed by the Moderator of general assembly, there is too much evidence, I confess, that they often regard their duties as merely nominal, and seldom make any searching examination at all. Has not the appointment come to be regarded more as a compliment to those appointed, than as involving any serious duty? If there is

any good in having this committee, its members should carefully examine your books, see to what objects you have voted the funds of the church, and thoughtfully examine your many votes, and the action taken, for the control and management of the missions. Has any standing committee done this faithfully, since you have been members of this board? As instances of the manner in which they have done their work, let me refer to a few entries in your MS. minutes, the annual examination, correction, and report upon which, constitute their special duty. Look, please, at the clerical mistake on page 296 of your minntes, where you fixed the salary, per annum, of Rev. Mr. Pitkin at '\$17—,' when it must have been \$1700, or more. On page 417, see your imperfect minute, 'opened with —,' whether with *prayer*, with *singing*, or with an oration, is not stated. And these and other clerical mistakes have passed the examination (?) of three successive annual standing committees, unnoticed and uncorrected. I might mention my failure to find in your minutes any record whatever of the absence of your clerk, Bro. Irving, during his late visit to Europe, in 1873 or 1874. No notice of this omission seems to have been taken, and no correction called for, by the standing committee. I might instance such action as that recorded on page 296 of your minutes, voting \$250 to a missionary, over and above the allowance authorized by your printed rules; and your vote of \$150 to another missionary, \$50 of it in excess of the amount allowed by your rules (see Manual, page 6, ii.); and that on page 291, giving \$500 to Peter N., in violation of your rules (see Manual, iii., page 6); and that under date of April 16th, 1876, page 428 of your minutes, adding \$100 to the salary of Interpreter J., contrary to this same rule (see Manual, iii., page 6); and those votes on page 279 of your minutes, giving a missionary \$900 extra, over and above all authorized salary and allowances; and giving \$300 to each of two missionaries, for loss of property; and frequent similar votes recorded in your minutes.*

[* NOTE.—For more of these instances, see your leave (April 26th, 1875, p. 394 of your minutes) granted to Rev. Mr. D——, *with salary*, in violation of your Rule 7, p. 11, of your Manual; also the case of Rev. Mr. H——, October 24th, 1875, p. 414; and of Bro. B——, November 8th, 1875, p. 415; and all those votes in your MS. minutes in violation of the latter part of your printed Rule 11, p. 7, of your Manual, declaring the ministers of a given presbytery responsible for the

"Now assuming that all these grants of money were wise and proper, why should they not have been made in accordance with your printed rules and the principles of action you have avowed and published in your Manual? In case of some of these grants, I might ask if the fact that a missionary has children is a sufficient reason for an extra grant of \$900 to educate them, over and above his regular salary and the regular allowances for children, then why is not every missionary having children, or so many children, entitled to a like grant? And if Brothers T. and C. were entitled to \$300 each, for loss of property while in the service of the board, then why not A. and B. also, for their much greater losses? Why not meet such cases by a general rule applicable to all?

"But the special point here pertains to the standing committees. How could they know whether your votes were right or wrong? In case of every loss reimbursed, and every extra grant outside of rules or in violation of rules, with no sufficient reason specified in your minutes or presented in your files of vouchers, how could any standing committee judge of your action, or recommend its approval by general assembly? How is it that standing committees, year after year, have recommended all your votes and action of this kind, and of every kind, indeed, for the approval of general assembly, when you have furnished them no data by which to judge of them—no reason at all to justify any of these many votes in conflict with your printed rules? Has not the church reason to feel that these annual recommendations of

expenditure of all funds within its limits; and declaring that your foreign board "will require their recommendation of all estimates and expenditures before giving its approval to them." I concede the vital importance of this rule, and that any and every departure from it tends to demoralize any band of missionaries, and destroy among them all proper sense of financial responsibility, and proper regard to economy. For a few of your many notes of this kind, passed with no previous "recommendation" of the missionaries, so far as your records show, and some of them with no such "recommendation," to my personal knowledge, let me cite your action of July 1st, 1872, involving an expenditure of \$10,000 at the time, and much more subsequently. In this category comes the \$300 voted to each of two missionaries, and the \$900 extra to Bro. C——, as mentioned above; also the salary of \$500 to Miss C——, p. 281 of your minutes; the \$1000 to Bro. W—— for erection of Dehra school, (which had been erected years before,) p. 400; the acceptance of Mr. S——'s claim for \$5050, p. 411; the \$1000 to purchase land at Yeddo, p. 415; the expenditure of \$1970 for land in Oakland, Cal., p. 421; the enhancement of Miss N——'s and Miss C——'s salaries, each to \$450, on Bro. Ellenwood's—not the mission's—"recommendation," p. 424 of your minutes, &c., &c.

your minutes and management by standing committees, and accordant approval of them by general assembly have become a mere formality, and the 'conduct and supervision' of foreign missions by general assembly a mere name and not a reality?

"Again, are you aware, my brethren, that for *three* successive years the standing committee of general assembly on foreign missions have quite failed to attend even to this little formality? That they have recommended no approval of your minutes, and general assembly has voted no approval of your minutes? These three years are 1873, 1874 and 1875. I mention them that your more searching scrutiny may correct me if I am wrong, and give me a chance to acknowledge and correct my mistake, if I have made one. I have used all possible care in searching reports and minutes of these years and find no record of any such recommendation or approval. Still it becomes every man to allow for possible mistakes, even after his best endeavors to avoid them, and if by any oversight I am wrong here, no one will be more thankful than myself to know it. If I am right, then it follows that your entire action—all your votes and records for three successive years, lack authority; have not the approval of general assembly. And let me remind you that as your first recorded action, raising your officers' salaries from \$3000 to \$4000 and \$5000 each, is dated June 4th, 1872, this should have had the attention of the standing committee and the vote of the general assembly at Baltimore, in May, 1873;* and having received no such attention or vote, that enhancement of salaries still lacks the approval of general assembly."

[TO BE CONTINUED.]

Our readers will please notice that we raise no question as to the abstract wisdom or unwisdom of the money-grants we have here mentioned. Whether right or wrong in themselves, the question we raise here pertains only to the manner of making them. So far as appears from the board's minutes, they were made without any recommendation by a majority of the missionaries in connection with whose

* Why this strange omission, for the first time, that particular year, when such an enormous debt oppressed the board, and the assembly and churches were called upon for such a strenuous extra effort to relieve it? Was it thought prudent to attract no attention of the assembly and churches to these salaries, just raised from \$3000 to \$4000 and \$5000? The thought seems uncharitable. Let us hope the omission was only an oversight and not designed.

missions the money was to be expended. Two objections to this way of making them will readily occur to all minds on a moment's reflection.

1. It is not in accordance with the printed rules, to which we have already referred. The particular paragraph of the rules in point here, may be found on the 7th and 8th pages of the board's Manual, viz.: "The board will regard the ministers and elders sent from this country, who are members of presbytery, as charged with special responsibility for the expenditure of the funds remitted by the treasurer of the board or received in the field for its use, and will require their recommendation of all estimates and expenses before giving its approval to them."

That the board had the recommendation of the missionaries in no one of these instances we do not affirm. Our personal knowledge does not extend to all of them. But take the vote of \$10,000, July 1st, 1872, or the vote granting \$1000, p. 400 of the minutes; or that involving \$5050, p. 411 of the minutes; and we take it for granted the board itself will admit it had not the recommendation of the missionaries, or a majority of the missionaries, before it made the grants. And we presume the board will admit the same fact in regard to many if not all the other grants mentioned.

2. It interferes with the proper examination and approval of the accounts and management of the board, by auditors and standing committees. This is the objection deserving special emphasis in this connection. We see not how it is possible for auditors and standing committees to approve these votes and records on any other ground than simple confidence in the good character of the members of this board. Is this sufficient, for the churches? Then why did general assembly, in the constitution of the board, pledge itself to the churches, to "superintend and conduct foreign missions by its own proper authority," holding the boards amenable to its supervision? And why have auditors and standing committees to report on what can be tested by no *data* outside of the personal character of the board's members? And why this principle of action laid down in the Manual, when the board votes money by the \$10,000 without consulting the missionaries, or giving them any knowledge of the purpose till after the grant is made? Is it possible to hold the missionaries responsible for money thus voted?

There are other and serious objections to the board's making money-

grants in this way, without the previous knowledge and approval of the missionaries. And that there may be more thought and exercise of judgment in the matter by intelligent friends and supporters of missions less familiar with the subject than our foreign boards and secretaries are, we mention a few of them as briefly as possible—first desiring it may be distinctly understood that the grants in question relate only to the expense of schools, buildings, native teachers, preachers and helpers, and all the miscellaneous expenses of the missions, *exclusive of the salaries of the missionaries*. Let these salaries be fixed much as they now are. This would give missionaries no more voice or influence in determining their own salaries than they now have. Few, if any, I think, desire more. Nor would we give the board power to change the salary of an individual missionary when the salaries of each and all are once graded. With this distinct understanding, then, we mention a few of the objections to the manner of making money-grants shown in the instances already mentioned.

1. It involves too much labor to the foreign board. The members of this board all have business duties and cares of their own, in which some of them are exceedingly engrossed, so that they feel it necessary to shorten the time spent in considering the questions which come before them in their bi-monthly sessions as much as possible. For instance, they did not feel able to give time enough to hear all our answer which came to them by order of the highest court of the church. It must be remembered that, for all the time they give to the work of the board, they have no money compensation. True, Christ pays better for all service done from pure love to Him and the souls of men, than railroads or life insurance companies pay to their servants. But He does not always pay in California gold, or even greenbacks. What time these brethren do give to the work of the board, is given freely—without charge. And to require them to give sufficient time to understand the true and relative merits of all the questions and interests involved in these grants of money, to be expended, often, on the other side of the globe, would be as ungracious and unreasonable on the part of the church, as is the desire and attempt to make such grants strange and unaccountable on the part of the board. If the 15 members of the Presbyterian Foreign Board would meet together 10 hours every week-day, and give *all* their time to faithful consideration of the questions and interests involved, and

necessary to be understood, in order to make such grants wisely, they would still come short of the necessary knowledge and grasp of these interests. Nor would a flying trip of a few months, or a year, by every one of them, to every foreign mission field, put them in possession of the knowledge and understanding necessary to the making of such grants. Nothing short of 10 to 20 years—the more the better—of earnest, effective work in foreign missions, could qualify them for making such grants.

This work should not be expected of them—should not be attempted by them.

2. It involves too much responsibility. In making such grants, the board assumes responsibility for the miscellaneous expenses of the foreign missions, in the erection of buildings, the support of schools, native teachers and helpers, &c., about which they can know nothing, personally, and for which, therefore, they should be held to no responsibility, and should exercise no responsibility. But more briefly.

3. It weakens the proper and desirable independence of the missionaries. The missionaries are on the ground—know all the interests and necessities of the work—having given the best possible proof of their own personal and vital interest in it. Who can better decide than they, how much of the money (besides their salaries) to be expended in their mission, shall go to schools, and how much to teachers and preachers, and what kind of schools will be most effective?

But shall we let the missionaries found schools, erect buildings, and employ teachers and helpers, *ad libitum*, and thus involve the board and the churches in enormous debts, and perhaps destroy their credit? Not a bit of it. At the beginning of every financial year the board can make a just and impartial division of the estimated income of the board, to the different missions, and fix a limit for each mission, to which, and not beyond, the said mission can go. This, instead of endangering debt, would forestall it entirely, (if the estimated income be realized,) and each mission, deducting its salaries, sees, from the first of the year, just how much it has to expend on its work, and can apportion it to the different branches of the work more wisely than any man, or all the men of New York.

This dividing of the estimated income of the year and fixing the proportion of each mission, is the appropriate work of the board. But the independence of the missionaries in apportioning their allotment to

the different branches of their own work should be respected. It is vital to their own best working and the wisest use of the money.

4. It weakens the responsibility of the missionaries. If you want to bring out the energies of a man, or put him in a position to do his very best, pile on the responsibility. Everything that restricts personal responsibility in the sphere of his own duty weakens and unnerves him. Let the missionaries in a given mission be themselves responsible for every school, for every building, for the employment of every native teacher and helper, and for all the details and expenses of their work. If a school is established by outside dictation, who is to feel the interest in it that would be felt, if a recognized necessity had made it the unanimous and favorite scheme of the mission? And if it proves a failure, how natural the remark of some or all, "Well, I was never in favor of it. It has turned out just as I thought it would." No school should ever be established, no branch of work, involving mission funds, ever be undertaken, in a mission, without the approval of a majority of its missionaries.

5. It exposes the board to ill-feelings and complaints. Let one or two missionaries, out of a band of 5, 10, or 20 associated in the same mission, succeed in obtaining from the board a direct grant, either for personal use or for a school or some other branch of work, and will not other missionaries feel that they, too, ought to have one? And if refused, will they have no feelings that the board was partial? Has no chronic ill-feeling towards the Presbyterian board long existed on the part of some of its missionaries? No complaints been coming?

6. It causes envy and ill-feelings among the missionaries themselves. Would they were all so good as to be wholly above such feelings; but till they become so let boards and secretaries cease to furnish such occasions for exercise of ill-feelings. Let missionaries be permitted to adjust all the interests of their work and its expenses among themselves, by mutual consultation and majority votes.

7. It induces extravagance. Large grants unwisely made, with no approval of the majority of the missionaries, issue in little or no valuable results. The sight of unwise expenditure—prodigal waste, it may be—has a demoralizing effect on human minds. How easy and natural for missionaries and native preachers and helpers to feel, "Well, if our board can afford to give \$10,000 for such a scheme as that, it can afford to pay me a better salary. Why should I have to practice

such rigid economy when it can furnish thousands of dollars for a branch of work of so little importance?"

We say nothing now of the danger to sacred interests from concentrating so much power in the hands of 4 men (4 is a quorum in the board) unable to exercise it intelligently, as we have shown. We speak not now of the immense amount of official correspondence entailed by the present manner of making money grants, and controlling the missions and missionaries, official correspondence engrossing the thoughts, feelings, energies, and time of missionaries, which ought to be spent in preaching and the more spiritual work of the missions; and which also involves the employment of more secretaries and clerks in the mission-house than would otherwise be needed. Nothing of the strange fact that, because of the inability of the board to have personal knowledge of the true state of things in the missions, the great power it exercises is practically exercised, not by the board, but by the secretaries, who are not elected by the general assembly, and have no direct responsibility to assembly.

These and many other points we pass now, till this general subject shall re-appear under another head of the paper which occasioned the assembly's requirement of this answer to the foreign board. But from the glance here given, thoughtful readers will see the subject involved is vital to the best conduct, working, and results of foreign missions, and if the intelligent friends and supporters of missionaries will prayerfully and thoroughly study and consider it, we believe a change of vital importance to our foreign mission work will be the happy result.

We treat this subject now only incidentally, and this much only because of its connection with the duties of auditors and standing committees, and the impossibility of their so testing the accounts, votes and minutes of the board, with its present manner of working, as to render their reports and approval of any real value to the assembly or the churches.

And even in calling the attention of the board to this evil as one result of their present manner of making money-grants to individual missionaries, we went somewhat beyond the motion of our original paper, which was a simple proposal to recognize and regret an evident mistake in the minutes of assembly, and charge the foreign board to guard against a like mistake in future. Whether the assembly, in declining to adopt this proposal, was faithful to its pledge to the

churches to "superintend and conduct foreign missions by its own proper authority," or whether in so doing it furnished fresh evidence, rather, that it ignores and repudiates the obligation assumed in that first article of the constitution, we may cheerfully submit to the judgment of all intelligent and impartial minds.

IX.--SAILING OF MISSIONARIES.

DR. J. G. KERR sailed from San Francisco, December 16th, 1878, returning to Canton, China.

Rev. John W. and Mrs. Dabney, of the Presbyterian Church, South, sailed for Campinas, Brazil, 5th February, 1879.

Rev. J. K. Kilbourn and wife left, January 22d, 1879, for western Mexico.

Rev. J. F. Norris, returning to Burma, after some years in this country, sailed February 15th, 1879.

Miss Ellen Welch sailed, February 1st, 1879, for Bellary, India.

The Rev. A. Schapira, late of the Sierra Leone Mission, sailed November 2d, 1878, for Gaza, a station of the C. M. S., in the southern part of Palestine.

The Rev. H. C. and Mrs. Squires, November 7th, and the Rev. W. A. and Mrs. Roberts, December 12th, 1878, sailed (returning) to Bombay, India.

The Rev. J. and Mrs. Welland and Mr. R. J. Bell sailed, November 16th, 1878, for Calcutta.

The Rev. A. Lewis left, November 7th, 1878, for the Punjab, India.

The Rev. T. P. Hughes, returning to Peshawer, sailed January 28th, 1879.

The Rev. W. P. Schaffter left, November 16th, 1878, returning to Colombo, Ceylon.

Miss Shoard sailed December 21st, 1878, for Sierra Leone.

Dr. B. Van Someren and Mrs. Taylor left, November 30th, 1878, for Fuh-chow, China.

Rev. C. B. S. Gillings sailed, January 18th, 1879, for Lagos.

The Rev. W. and Mrs. Andrews sailed, October 31st, 1878, for Nagasaki, Japan.

Mr. J. A. Alley sailed for Sierra Leone, October 26th, 1878.

Rev. C. H. V. Gollmer sailed for Lagos, October 26th, 1878.

Rev. R. and Mrs. Elliot and Rev. H. D. Day left for Calcutta, October 26th, 1878.

Rev. and Mrs. Eugene H. Thorton left for Calcutta, November 16th, 1878.

Rev. and Mrs. J. Erhardt and Mrs. Grimes left for Bombay, November 9th, 1878.

Rev. and Mrs. T. Kember and Rev. H. W. Eales left for Madras, October 26th, 1878.

Dr. Andrew Jukes sailed for Bombay, November 9th, 1878.

Mr. and Mrs. H. M. Warry sailed for the Seychelles, Mauritius, Oct. 19th, 1878.

Miss Amy Jackson sailed for Hong Kong, December 7th, 1878.

Rev. and Mrs. Roger Price, returning to Molepolole, and Master and Miss Sykes, returning to Inyati, Central South Africa, sailed January 10th, 1879.

Mr. James Kirk left for Lagos, December 7th, 1878.

Mr. E. Meyers left November 28th, 1878, and Rev. A. T. Fisher, January 9th, 1879, both for Bombay.

Rev. James Smith, returning to Belgaun; and Rev. W. Johnson, returning to Calcutta; and Rev. J. E. Taylor, for Calcutta, sailed January 24th, 1879.

The Rev. R. N. Macdonald sailed for Calcutta, December 21st, 1878.

Rev. James Macdonald sailed for Blytheswood, South Africa, Dec. 24th, 1878.

Mr. Elmon L. Anthony sailed for the Mendi Mission, February 13th, 1879.

Rev. and Mrs. P. Tearle and Rev. J. Culshaw sailed for South Africa, January 7th, 1879.

Miss Fordham sailed for Adelaide, January 9th, 1879.

Rev. J. Dawson sailed for Adelaide, January 31st, 1879.

Rev. and Mrs. James Bickford sailed for Adelaide, February 6th, 1879.

Messrs. Edward Tomalin and A. W. Sambrook left, December 12th, and Miss Jane Kidd, Miss M. A. Howland and Miss Jane Pring, December 26th, 1878, for China.

X.--DEATH NOTICES OF MISSIONARIES.

MRS. MARY LETITIA WRIGHT died at Tabreez, Persia, February 5th, 1879, of typhoid fever. Only about ten months ago this young missionary and her husband bade us farewell as they started for their life-work in Persia. Short has been her service, but she hath done what she could, and has found acceptance with the Master, we doubt not. We grieve to learn that her husband, Bro. Wright, also was suffering from the same disease.

Rev. E. R. Beadle, D. D., formerly in Syria, from 1838 to 1842, died in Philadelphia, January 5th, 1879.

Miss Henrietta B. Chandler died at Madura, India, January 26th, 1879.

Mrs. S. D. Ferguson died at Cape Palmas, Nov. 17th, 1878—much regretted.

Rev. C. M. Birdsall died at Aspinwall, South America, January 14th, 1879. Bro. B. was one of the workers sent out by Rev. William Taylor in September last.

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